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...i), ... Madras Government ... Administrative Terms (Law Branch) in Tamil, author of "Muppal Ozi", a series of research papers on the Tirukkural, etc.: Tiru G. Vanmikanathan's brilliant English translation is not merely a translation and a national service; it is a faithful, scientific and, at the same time, a dynamic interpretation of Tiruvalluvar's great Humanism to India and the world... Tiru Vanmikanathan is remarkable in uniting faithfulness with the light of understanding. The translator's insight into ancient Tamil as well as modern English thought has enabled him to express the former in terms of the latter in a really intelligible and enlightening manner. This is seen at its best in his rendering of 'aruludaimai' as 'Charity' and of 'alavu' as 'discrimination'. Herein he has succeeded in discovering the Valluvan bridge between his characteristic secularism which Albert Schweitzer was the first to recognize, and his equally characteristic spiritual thought which eluded the grip of even that great thinker. The rendering of Ch... Quiz as the Law of Karma is quite a masterpiece in translation. Further the work may be said to be a pioneer effort in bringing to light Tiruvalluvar's central thoughts in his Section II of the work–'Porul', i.e., 'the Body–Politic.' The translator's rendering of Section 3 Inbam as Bliss, though a literal word-to-word interpretation, is simply wonderful... Sage Tiruvalluvar is not only the Lover-Poet, he is a Lover-Spritual as well. This aspect of Tiruvalluvar's Tirukkural is quite missed in most other translations; the present Translator deserves the fullest meed of praise for thus boldly uncovering the veil Prejudice, this time, of the West.

The transparency of the translator's English is such that one feels that one hears the thoughts of the author straight rather than one reads a verbal rendering of it.

Tiruvachakamani K. M. Balasubramaniam, B.A., B.L., translator of the Tirukkural in English verse; Sornambal Endowment lecturer in 1969 on the Tirukkural under the auspieces of the Unfversity of Madras, etc. "An exclusive adherence to the commentary of Parimelazagar will be as inaccurate as a complete exclusion of his commentary will be wide of the mark. Still my friend Mr. G. V. Pillai has thought it fit to base his translation entirely on the commentary of Parimelazagar, and he knows best... His maturity of wisdom, his many decades of research, his mastery over English and his mighty ambition to popularise the Kural have all contributed to the production of a characteristic English translation."

Mr. A. S. Gnanasambandam, M. A., Joint Director of Tamil Development, Government of Tamilnadu: Mr. G. V. Pillai's rich, vast and varied experience has helped him a lot in bringing out a fine translation .. Tamil has a peculiarity of using the same word in different places with different connotations. For instance, the Tamil word 'Anbu' (அன்பு) in verses 681 and 682. Mr. Pillai translates it as 'attachment' (to kith and kin) and 'loyalty' respectively... In verse 760 the word 'Oneporul' (ஒண்பொருள்) is happily rendered as 'white-money' as against 'black-money'. Kurals like 655, 751, 767 are examples of very ... translation which abound in this book.

Vakeesakalanidhi K. V. Jagannathan, M. A., Editor of the 'Kalaimagal'; Editor of a Research Edition of the Tirukkural etc., "Tirukkural is famous for its brevity ... the commentators Parimelazagar is very brief. The translator ... with the original. If those who ... their languages, they ... ations will

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THE TIRUKKURAL

(A Unique Guide to Moral, Material and Spiritual Prosperity)

Presented to Shri Ma Anandamayee Library, Kasi.

"I can say, already, that it is the best translation that I have seen"

"..... this is the most sensitive translation I have read. There are verses that are such pure poetry that they must be close to the spirit of the original. Other verses shine with such trenchant wisdom that they must stand as models even in English."

ALBERT B. FRANKLIN
Director
South Asia Center, Kansas State University,
Manhattan, Kansas 66502, U. S. A.

The Tirukkural Prachar Sangh
3. Annamalaipuram, Tennur, Tiruchirapalli-17
TAMILNADU (INDIA)

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... Administrative Terms (Law Branch) in Tamil, author of "Muppal
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Lover Spiritual ...

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...d Page.

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THE TIRUKKURAL

(A Unique Guide to Moral, Material and Spiritual Prosperity)

Presented to Shri Ma Anandamayi Library, Kasi.

Translated

by

G. VANMIKANATHAN

from the greatest and most ancient Tamil Classic

by

TIRUVALLUVAR

The Tirukkural Prachar Sangh

3. Annamalaipuram, Tennur, Tiruchirapalli–17

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1794. Kindersley—(selections only)

1812. F. W. Ellis (incomplete)

1840. Rev. W. H. Drew (prose, 63 chapters only)

1871. C. E. Gover (selections only)

1873. E. J. Robinson (first 240 couplets)

1875. E. J. Robinson (Parts I & II in verse)

1885. Rev. J. Lazarus (prose, Ch. 64 onwards)

1886. Rev. G. U. Pope (in couplets)

1915. Mrs. Tirunavukkarasu (366 verses)

1916. V. V. S. Aiyar (Prose)

1919. Vadivelu Chettiar

1920. S. Sabaratnam Mudaliar.

Humbly dedicated
to all my predecessors
in this arduous task of translating
The Tirukkural
into English.

1925. Madhavaiya

1926. S. M. Michael (couplets)

1931. M. S. Poornalingam Pillai (Selections)

1931. Rev. H. A. Popley (Selections in verse)

1933. Aranganatha Mudaliar

1935. C. Rajagopalachari (Selections from Parts I & II.)

V. R. Ramachandra Deekshitar (Prose)

1950. M. R. Rajagopala Iyengar (Prose)

1953. A. V. Chakravarthi (Prose)

1955. Issac D. Thangamani

1962. K. M. Balasubramaniam (couplets)

1968. Yogi Suddhananda Bharathi (Couplets)

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ALBERT SCHWEITZER
ON
THE TIRUKKURAL.

"With sure strokes the Kural draws the ideal of simple ethical humanity. On the most varied questions concerning the conduct of man to himself and to the world its utterances are characterised by nobility and good sense. There hardly exists in the literature of the world a collection of maxims in which we find so much lofty wisdom."

Quoted from "Indian Thought and its Development" by Albert Schweitzer, published by Adam & Charles Black, London (1951).

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BENEDICTION

The importance of Tirukkural is being realised all the world over. Probably it is the only Tamil book to be translated into many languages of the world. Even in the Tamil country this has been interpreted and reinterpreted from time to time by great savants. Therefore, there is no wonder in my friend, Thiru G. V. Pillai, offering a new translation of this great book to the world of scholars.

He lives the life laid down in the Kural and that gives him authority for producing a new translation. He has been sending, free of cost, copies of the Hindi translation of the Kural to the schools and institutions in the North. He has taken this as his life mission. And now when he finds that the English translations are priced high, he comes with this translation which he proposes to sell at Re. 1/00 a copy.

My mouth alone speaks here but his heart speaks in every line of his translation.

I hope this translation will be in the hands of every English-knowing human being.

T. P. MEENAKSHISUNDARAM
Vice-Chancellor;
Madurai Uuiversity,
Tamilnadu, India.

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An Appeal to Tamilians.

Tamilians in general, and particularly those living in places in North India such as Poona, Nagpur, Bombay, Delhi, Lucknow, Kanpur, Patna, Allahabad, Varanasi, Howrah, Culcutta, Tatanagar, Jamshedpur and similar cities are requested to buy this book and present it to their North Indian friends.

They are moreover reminded that our Tirukkural in Hindi verse is also available for this purpose at Re. 1/- per copy. Donations of Rs. 3/- or multiples thereof will be gratefully received to send copies of this book in the names of the donors to High Schools in North India. (Please see last para of page viii.) This will help the cultural integration of the people of India. They are also requested to urge Tamil Sangams and allied associations in their cities to stock these books for sale.

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(i) A WORD ABOUT OURSELVES

I do not write anything in the way of an introduction to the Tirukkural, for if you, dear reader, have read so far, you can read a few more pages here and there and let the Tirukkural speak for itself.

What it cannot say for itself, let me tell you here. The Tirukkural is the most ancient of the Tamil Classics available today. It is over two thousand years old. 'Tiru' means sacred, 'kural' means a short stanza of (less than) two lines. The work is named after its verse pattern. Tiruvalluvar, a righteous householder, is its author. Some say that he was a herald under a king, others say that he was a weaver. It is believed that he lived in Mylapore (a part of Madras), where there is a shrine to his memory.

The Tirukkural is to the Tamils what the Bible is to the Christians, the Koran to the Muslims, the Zend Avesta to the Parsis, the Torah to the Jews, and the Granth Saheb to the Sikhs. Therefore, the Tamils have called the Tirukkural the Tamil Veda. This is not a matter of any parochial pride, but is the literal truth. Kahlil Gibran, the great Lebanese mystic, who lived in the first quarter of this century, defines religion as "all deeds and all reflections of a man". In his book 'The Prophet' he had been speaking of love, marriage, children, giving, eating and drinking, houses, clothes, friendship, talking, pain and pleasure, crime and punishment, buying and selling, and many other similar aspects of life which lie between birth and death. Nevertheless, when asked at the end of the day to speak on religion, he parried with a question: "Have I spoken this day of aught else?". Tiruvalluvar, two thousand years before him, writing his Tirukkural, mentioned God in ten couplets, and in the remaining 1,320 he taught man how

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to lead his every-day life. The product of the Tirukkural is the 'Saandron', – the Complete Man. Thus, Valluvam, that is, leading one's life according to the teachings of Tiruvalluvar, is true religion. The Tirukkural is the gospel this religion, a gospel with a unique difference, for a of person belonging to any religion can, without conflict with its creeds and its tenets, accept its teachings.

The Tirukkural is a complement to the Bhagavad-Gita. The product of the Bhagavad-Gita is the 'Stitha-pragnan'. Arjuna asks a question: "What is the mark of him who is stable of mind, steadfast in contemplation, O Kesava? How does the stable-minded talk, how does he sit, how walk?" The enquirer will get a complete answer in the 133 chapters of the Tirukkural, the product of which is the 'Saandron'. Therefore, even as a pilgrimage to Kasi is not complete without a pilgrimage to Rames-waram, a study of the Bhagavad-Gita is not complete without a study of the Tirukkural. The idea that the Tirukkural should be propagated widely in the States of India with Hindi as their mother tongue was therefore born in my mind in the very early morning of 1st October 1963 under the gracious inspiration of His Holiness Sri Kanchi Kamakoti Jagadguru Chandrasekara Saraswathi Sankaracharya Swamigal, who blessed the idea the same afternoon. An association called 'Tirukkural Prachar Sangh' was accordingly formed with 133 founder-donors, and a translation in Hindi verse was made by Mr. M. G. Venkatakrishnan of Alagappa College, Karaikudi and dedicated at the feet of His Holiness on 14th August, 1967.

12,000 copies of the book priced at Re. 1/– each were printed of which 10,000 were dedicated as gifts to all the High Schools (one copy each) in the Hindi speaking States of Himachal Pradesh, Rajputana, Hariyana, Delhi, Uttar Pradesh, Bihar, and Madhya Pradesh. By the grace of

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God and the munificence of the people of Tamilnadu 8,200 of these schools have received their copies, but the rest are yet to receive their copies.

The next phase of the programme is the free distribution of the Tirukkural in Hindi to all the new graduates receiving their degrees at the convocations of the universities in those states. We hope to begin this work quite soon.

Now an English translation of the Tirukkural has been published with the object of propagating it in the rest of the States in India and in foreign countries. The price in India has been fixed again on a non-profit basis at Re. 1/00 per copy,

Why have I produced one more translation of the Tirukkural while there are already more than a dozen complete translations and as many more part-translations right from Kindersley in 1794 to Yogi Suddhananda Bharati in 1968? The answer is: I have spent twenty five years on a general study of the Tirukkural, and lately five more years on an intensive analytical study of each kural. In these years, after having gone carefully through seven of the complete translations in English and having read extracts from many of the others, I have come to the conclusion that there is room for an unpretentious translation of the Tirukkural in faithful, clear and concise terms and at a price which will place the Tirukkural in the hands of almost everyone who knows English.

The special features of this translation are :—

i. It is entirely based on the commentary of Parimelazagar.

ii. It translates the original text in the minimum number of words into the nearest English prose equivalent, supplying within brackets any part of the commentary

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absolutely necessary to make the meaning clear. The chapter-headings, however, have not been too literally translated In a very few cases, one or two words have been added within square brackets by the translator in order to make the meaning quite clear. As for as possible, attempt has been made to so construct the sentences that they are complete without or with the matter within the brackets. The matter excluding that within the brackets is the Kural as it is in the original.

Note: The general reader is requested to ignore both the types of brackets and read the translation as a continuous one.

iii. Though the words in the original have been translated into the nearest English equivalents, and, moreover, though, wherever possible, the construction of the sentences and phrases in the original have been faithfully maintained in the translation, care has been taken not to make the translation un-English in idiom or grammar.

iv. One aim of this translation is that translators into Indian or foreign languages who do not know Tamil may confidently follow this and not go astray from the original.

v. Many translations of the Tirukkural carry the original text in Tamil alongside the translation. Mine does not do so. In a translation primarily intended for people who do not know the language of the original, the text in Tamil is superfluous and wasteful of time and money, besides raising the cost of the book.

When I had nearly finished my work, I came across in "Good English" by G. H. Vallins a quotation from Mr. C. E. Montague's book, 'A Writers Notes on His Trade'. He says: "His" (a Writer's) "work in the rough is a kind of hulking 'prentice figure of himself; and then he divests this lumbering hobbledehoy of his graceless superfluities of verbiage, his trumpeting, booming, grim-

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acing and facetiousness; he trains the creature down; he files and levels it into concision, proportion, modulation and wit." I have made ten revisions of my translation, and, without being aware of Mr. Montague's dictum, I find that I have been trying to do exactly what Mr. Montague has said about his writer. P. G. Wodehouse wrote: "When in due course Charon ferries me across the styx and everyone is telling everyone what a rotten writer I was, I hope at least one voice will be heard piping up, 'But he did take trouble'." If some such voice pipes up the same charitable words about me, I would be more than repaid for the pains I have taken to produce this translation.

I owe an apology to the lexicographers for two new words I have used in my work. They are 'slothlessness' (on the analogy of 'helplessness', 'hopelessness' etc.) and 'dronishness' (on the analogy of fool, foolish, foolishness). May Johnson and his tribe forgive me.

To those non-Tamilians in India, who cannot benefit by the translation in Hindi verse published by our Sangh, this translation will serve as a long-needed and welcome introduction to a delectable dish, of which most of them have only heard so far. I am confident that they will take to this as eagerly as they have taken to the 'idli' and 'saambaar' of Tamilnadu. Many a Tamilian too may be grateful to this translation.

I must say a few words about commentaries on the Tirukkural. After the Brahma-Sutras the verses of the Tirukkural are perhaps the most brief and cryptic aphorisms in any language. The verses have only seven feet and these have been made to carry some of the rarest and noblest thoughts on life and love. Many of the verses of the Tirukkural carry no subjects, several do not carry even predicates or objects. The absence of case-endings.

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is a common feature. Quite a lot is left unsaid or referred to only cryptically. Even a cursory reading of some of (the translations of) the verses, omitting the words within the brackets, will convince the reader of the truth of the above statements, and how essential a commentary is for a proper understanding of the Tirukkural. In the circumstances, the Tirukkural is a happy field in which learned (and eccentric and even perverted) commentators roam about at will.

Therefore, the Tirukkural only, among all the classic literature of the Tamil people, has had the greatest number of commentators and interpretors. Parimelazagar who lived (probably) in the thirteenth century is the last of a long line of ten ancient commentators of the Tirukkural. Of their ten commentaries, only five are now available. Among these five, Parimelazagar's commentary is held by common consent to be the best and most learned and exhaustive. The awe and reverence with which Parimelazagar's commentary was cherished in Tamilnadu held in check for several centuries any ambition which might have lurked in the minds of Tamil scholars of those years to produce another commentary. The twentieth century, however, saw a renaissance not so much of Tamil literature as of interest in Tamil literature, and this has produced and still produces a spate of commentaries by people, none of whom can compare with Parimelazagar in learning or intuitive perception of the mind of Tiruvalluvar. These commentaries, however, serve a valuable purpose. They act as a foil to the brilliance of Parimelazagar's commentary.

It is true that the Tirukkural is eternal like the Vedas, and universal in time and space. Nevertheless, the Tirukkural has to be interpreted strictly in accordance with the social, economic, political and religious conditions of the time in which it was written. To allow today's preju-

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dices and predilections to affect one's study of the Tirukkural and to distort its intent and teachings will be doing violence to the spirit of Tiruvalluvar and injustice to the mass of people who place faith in the learned men of Tamilnadu.

I would be telling but half the story if I were to omit the very learned expositions of the teachings of the Tirukkural by research scholars like Dr. B. Natarajan, Rao Sahib Kothandapani Pillai, Mr. T P. Meenakshisundaram, Mr. K. V. Jagannathan, Dr. M. Varadarasanar, Mr. A. S. Gnanasambandam, Rayo So, Dr. Va. Suba Manickam, Yogi Suddhananda Bharathi, Mr. K. M. Balasubramaniam and many others too numerous to mention here. To mention only one of these contributions, Mr. K. M. Balasubramaniam's Notes & Comments covering 242 pages of his book are a unique contribution to the comparative study of the Tirukkural. Recently, the Madras Government has endowed the three Universities in Tamilnadu with liberal funds to establish chairs for research in the Tirukkural. We can look forward to a splendid library of scholarly products of earnest and unbiased research.

(ii) A WORD OF GRATITUDE.

I pay my homage and gratitude to the Delhi Tamil Sangam which nurtured and developed my love of Tamil, and whose members took great pains to guide me in the study of the Tirukkural, the Tiruvacagam and the Tamil Classics. Wherever I am and in whatever service of Tamil I am engaged in, I always consider myself a worker of the Delhi Tamil Sangam. On merely hearing that I was doing this translation, and without seeing the work at all, the Delhi Tamil Sangam most generously offered to publish the book as a part of its programme for its Silver Jubilee which falls in 1971. My age and my impatience are the reasons for this early publication.

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I am grateful to all my predecessors in this arduous task of translating the Tirukkural. They have supplied me with many a choice word. Many a time I had been tempted to lift wholesale some gems of translations, so good are they; but I have repressed such reprehensible desire.

I am grateful to the late Vai. Mu. Gopalakrishnamachariar's learned annotations to the commentary of Parimelazagar in his edition of the Tirukkural. I must confess that I could not have grasped the commentary of Parimelazagar without those annotations.

As I fumbled with this translation day by day, I became more and more aware of the excellence of the translation in Hindi verse by Mr. M. G. Venkatakrishnan, the opportunity for collaboration with whom gave me a thorough understanding of the original verses in their complexity and depth of meaning. I pay my humble and grateful tribute to Mr. Venkatakrishnan for giving me that priceless opportunity.

I pay my grateful thanks to my maternal uncle Mr. A. Balasubramania Pillai, a young of man 83, who wrote for me in his copper-plate handwriting the fair-copy for the typist, and who, moreover, helped me in the choice of many an apt word. He is responsible for more than this. It is he who persuaded me to undertake this translation. To Mr. N. Rajaratnam, my cousin, my thanks are due for allowing himself to be the touchstone for the first text of my translation. My gratitude is due to Mr. N. D. Samuel, B. A., retired Principal of Christ Church College, (now Mahavidyalaya) Cangalla, Ceylon, who patiently went through the first type-script and offered many suggestions for improving the translation.

I do not have adequate words to express my gratitude to my dear friend Mr. R. Radhakrishnan, M. A., Assistant

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Professor of Tamil, National College, Tiruchirappalli, who spared many precious days to go through the translation, comparing it word by word with the original text and the commentary of Parimelazagar, and to correct many errors. He is today one of the ablest exponents of the Tirukkural.

I am greatly indebted to Mrs. Booma Padmanabhan, M. A., who along with her husband, Mr. Padmanabhan, M. Sc., is a member of the staff of the National College. Mrs. Padmanabhan, in spite of her crowded programme of household duties, study, service and spiritual endeavour, spared several days to go through the final typescript and offered many helpful suggestions and made many corrections. Mrs. Padmanabhan, though a Tamilian by ancestry, does not know to read or write Tamil. She is therefore well qualified to pronounce on the readability and intelligibility of this translation. Mr. Padmanabhan also joined us sometimes in our sessions of critical examination of the manuscript, and gave many helpful suggestions. I am deeply indebted to these righteous householders for their help to me who was only an acquaintance of two or three weeks.

To my printers, the Jothi Printers, I pay my grateful thanks for their co-operation and help in bringing out this book.

I cherish with deep gratitude the 'Benediction' of Mr. T. P. Meenakshisundaram, an eminent Tamil scholar, linguist and Vice-Chancellor of the Madurai University, which launches this work into the world.

Above all, I render my humble thanks to God for whose glory this work has been undertaken.

G. Vanmikanathan.

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ERRATA.

Verse	Line	For	Read
27	2	light	sight
60	1	women's	woman's
180	1	Thougtless	Thoughtless
235	2	man	men
236	1	he	be
242	3	(of)	(of
328	3	bcen	been
Ch. 34	Title	IMPERMANANCE	IMPERMANENCI
335	1	hiccoughs	hiccups
370	1	It	If
481	1	day time	daytime
486	1	restaint	restraint
499	2	impregnablity	impregnabilit
500	2	goared	gored
533	2	concensus	consensus
569	1	tyrranous	tyrannous
602	2	an	as
699	2	imacceptable	unacceptable
731	1	county	country
735	1	county	country
909	1	eompetence	competence
981	2	befittlng	befitting
996	1	it it	it is
1136	1	*rtding*	*riding*
1141	3	*urgcd*	*urged*
1194	5	tf	if
1232	2	loved us	loved by us
1251	1	"*You*	("*You*
1251	3	self-restaint	self-restraint
1255	3	to)	to
1281	4	enrapure	enrapture
1299	2	one's one	one's own
1303	5	accounts	account

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ERRATA.

Verse	Line	For	Read
27	2	light	sight
60	1	women's	woman's
180	1	Thougtless	Thoughtless
235	2	man	men
236	1	he	be
242	3	(of)	(of
328	3	bcen	been
Ch. 34	Title	IMPERMANANCE	IMPERMANENCE
335	1	hiccoughs	hiccups
370	1	It	If
481	1	day time	daytime
486	1	restaint	restraint
499	2	impregnablity	impregnability
500	2	goared	gored
533	2	concensus	consensus
569	1	tyrranous	tyrannous
602	2	an	as
699	2	imacceptable	unacceptable
731	1	county	country
735	1	county	country
909	1	eompetence	competence
981	2	befittlng	befitting
996	1	it it	it is
1136	1	*rtding*	*riding*
1141	3	*urgcd*	*urged*
1194	5	tf	if
1232	2	loved us	loved by us
1251	1	"*You*	("*You*
1251	3	self-restaint	self-restraint
1255	3	to)	to
1281	4	enrapure	enrapture
1299	2	one's one	one's own
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PART I
RIGHTEOUSNESS

A word or two about the structure or 'architectonics' of the Tirukkural may not be out of place. The first four chapters form a prologue to the book. The first chapter, 'In Praise of God' needs no elaborate explanation. The entire work is based on faith in God; it is intended to lead a man to Godhead. The spirit of God, in other words righteousness, permeates the entire work. The second chapter, 'The Glory of Rain' stands for material prosperity (as well as spiritual well-being). In ten verses it spans the entire work. The third chapter on 'The Greatness of Ascetics' is a prologue to the section on asceticism (chapters 25 to 37). The fourth chapter needs no explanation. Righteousness is the warp and woof of the entire work.

The next three chapters (5, 6, 7) define the persons comprising the Family. The 8th Chapter–Love–deals with the foundation on which the entire structure of family-life is built. Take it away and family-life falls apart even as the leaves of a Japanese fan will fall when the pivotal pin is removed. No love – no family–life.

The householder takes the role of the ascetic in chapters 25 to 37 on 'Asceticism'. He has been treading the path of family–life to arrive at his 'everest',

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—Asceticism (See verse 366). Chapter 25 on 'Charity' is to the section on 'Asceticism' what chapter 8 on 'Love' is to Family-life. Possession of the quality of 'Charity' is the sine-qua-non for an ascetic. Asceticism may well be called 'Exercise of Charity'. Thus the word 'Charity' (Arul) stands for Asceticism in verse 366. No Charity - no Asceticism. Verse 242 and verse 366 are based on the above concept. Family-life is not an end by itself. It is only a road, a path to asceticism which is the path to Godhead.

It is necessary to say something on the choice of the word 'Charity' as the title to chapter 25 and on the choice of the word 'Discrimination' used in verses 286, 287, 288 and 289.

Charity :

Aldous Huxley in his 'Perennial Philosophy' writes :

"By a kind of philological accident (which is probably no accident at all, but one of the more subtle expressions of man's deep-seated will to ignorance and spiritual darkness), the word 'charity' has come, in modern English, to be synonymous with 'almsgiving', and is almost never used in its original sense, as signifying the highest and most divine form of love.

"Systematically or in brief aphorism and parable, the masters of the spiritual life have described the nature of true charity. Let us consider its principal characteristics in order. First, charity is disinterested, seeking no reward, not allowing itself to be diminished by any return of evil for its good. God is to be loved for Himself, not for His gifts, and persons and things are to be loved for God's sake, because they are the temples of the Holy Ghost. Moreover, since charity is disinterested, it must of necessity be universal."

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For the above reasons, the title of chapter 25 has been given as 'Charity' instead of any one of the terms such as, 'The Possession of Benevolence', 'Kindliness', 'Mercy' or 'Compassion', which terms have been used by others while translating the Tamil title 'Aruludaimai'.

Discrimination:

The phrases 'alavinkan', 'alavennum', 'alavarindhar', and 'alavalla' appear in verses 286, 287, 288 and 289 respectively of chapter 29. The word 'alavu' first appears in the commentary of Parimelazagar to verse 242. He offers an explanation as well of the term, which is further expanded in the footnote given by the learned late Gopalakrishnamachariar in his unique edition of the Tirukkural. On the above authority, the word 'alavu' has been rendered here as 'discrimation'. In doing so, the context of asceticism has been kept in mind. The translator is indebted to Sri J. Krishnamurti's inspired definition of the word 'discrimation' in his book 'At the Feet of the Master'.

He writes: "Four qualifications there are for this pathway:—

Discrimination, Desirelessness, Good Conduct, Love.

What the Master has said to me on each of these I shall try to tell you.

"The first of these qualifications is discrimination; and this is usually taken as the discrimination between the real and the unreal which leads men to enter the Path. It is this, but it is also much more; and it is to be practised not only at the beginning of the Path, but at every step of it every day until the end."

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A word on Chapter 38. It is a key to the many inexplicable raw deals of life which lead to frustration and loss of faith in God and righteousness. It is, in the entire religious literature of the world, the shortest but most clear and satisfying exposition of the Law of Karma i.e., of the Law of the consequences of righteous or unrighteous living in past lives.

Part II—The Body Politic is worldly–life which is dealt with under the headings of the State and the People. The State is dealt with under two sections,–Kingship (chapters 39 to 63) and 'Limbs of State' (chapters 64 to 95). This latter section is a treatise on verse 381. Chapters 96 to 108 deal with the people. These sections, however, are not water–tight compartments, especially in these days of democracy, as a man in the street may in the next general election become the Prime Minister or President of the Republic of India.

Part III—Bliss has a separate note.

An attempt has been made to depict the structure of the Tirukkural through the lay–out in the pages on the 'contents' of the book. A study of these pages would be well worth–while.

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Alphabets all have 'A' as their origin; the world has the primordial God as its origin. 1

Of what avail is (their) learning (to the learned ones) if they do not worship the benign feet of the Pure Intelligence? 2

Those who have reached (i. e., who contemplate on) the gracious feet of Him who has stepped into the(ir) lotus (–like hearts) will dwell eternally in heaven. 3

There will be no miseries at any time to those who have reached (i e., who contemplate on) the feet of Him without likes or dislikes. 4

The twin deeds (good and evil) tainted by ignorance will not taint those who ever sing the true glory of God. 5

Those who (unswervingly) stay on the path of falsehood-free conduct of Him who has extinguished the five (desires), which have the sense-organs for outlets, will live long. 6

It is not possible for anyone other than those who have reached (i. e., who contemplate on) the feet of the Peerless One to shed the cares of the mind. 7

Crossing the other seas (of lust and lucre) is not possible for anyone other than those who have reached (i.e., who contemplate on) the feet of the Compassionate One who is an Ocean of Righteousness. 8

Heads, which do not bow at the feet of the One with eight attributes, are of no more worth than unreceptive sense-organs. [see Notes] 9

Those who have not reached (i. e., who do not contemplete on) the feet of God will not swim across the vast sea of births; those who have, will. 10

The reader is earnestly requested to refer to the Notes at the end of the book.

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Since the world survives by unfailing rain, the same is worthy of being considered as ambrosia itself. 11

Rain it is which creates wholesome food for the consumers, and itself too serves as food to (those) consumers. 12

If the rains were to play false, hunger will take root in this vast world girt by an expanse of water, and torment it. 13

Ploughmen will not ply their ploughs if the income called rain were to shrink. 14

That which ruins, and acting as succour to the ruined ones revives them, all that is rain. 15

Unless the drops from heaven fall, the sight of even a sprout of green grass will be rare forthwith. 16

Even the vast sea would shrink in its (bounteous) nature if the clouds would not diminish it (of its water) and deliver (the water to it again). 17

Daily services and special festivals to the heavenly ones will not take place here (on earth) if drought sets in. 18

Penance and philanthropic deeds, both would cease in this vast world if the skies would not bestow (the showers). 19

If worldly life is not possible without water to any one, no matter who he is, the (perennial) flow (of that water) is not possible without rain. 20

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Of all the glorious things, the conclusions of the scriptures declare as the best the greatness of those who have renounced (the world) through a course of (righteous) conduct. 21

Estimating the greatness of ascetics is like estimating the number of the dead in the world. 22

The glory of those who have assumed asceticism after realising the nature of the two (–birth and deliverance therefrom–)is the greatest in this world. 23

He who controls his five (sense-organs) with the hook called will–power is a seed fit for that land (the Kingdom of Heaven) which is said to be the best of all lands. 24

Indra himself, King of the dwellers in the vast heavens, is sufficient proof of the prowess of him who has extinguished the five (desires). 25

The great are those who achieve the impossible; the petty are those who cannot. 26

The world is intelligible only to him who researches into the ways of the five, — taste, light, touch, sound and smell. 27

The mystic sayings will reveal to the world the greatness of men of infallible words. 28

It is seldom possible to withstand the anger–momentary though it may be–of those who have scaled the hill called character and stand atop of it. 29

Since they behave with compassion to each and every creature, the ascetics (alone) are the compassionate ones. 30

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Eminence (i. e., deliverance from births) it will yield; riches too it will yield; what else ennobles a human being more than righteousness? 31

Neither is there anything more ennobling than righteousness, nor anything more degrading than forgetting it. 32

Act righteously to the best of your ability in all possible spheres (of thought, word and deed) without remission. 33

Become a man free of blemish in mind; righteousness is just that: all else is ostentation. 34

Conducting one's life ever eschewing the quartet, - envy, desire, anger and harsh words is righteousness. 35

Practise righteousness (right now) without saying, 'we will see to it another day', for that (righteousness) is an undying companion when death comes. 36

No need to say what is the fruit of righteousness; contrast him who carries the litter with him who rides thereon. 37

If one would practise righteousness without a wasted day, it would become a boulder to close the path to one's rebirth. 38

That alone which comes through righteousness is happiness; all else is otherwise, and devoid of fame besides. 39

Righteous deeds, indeed, are what befit a man to do; evil deeds are what befit him to eschew. 40

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The householder is the steadfast succour to the (righteous-) natured triad (-the celibates, the lay ascetics and the ascetics-) for (pursuing) their path of noble conduct (of life). 41

The householder is a succour to the forsaken, the penurious and the unclaimed dead. 42

Discharging the obligations to these five,–the manes, God, the guest, relatives and oneself is the primary duty (of a householder). 43

If a (person's conduct of) life shuns ways of infamy (while earning wealth) and has the habit of enjoying the wealth after duly sharing it with others, his progeny never dies out. 44

If family-life has love and charity, that (possession) itself is character and its fruit. 45

If one would lead family–life in righteous ways, what does one gain by seeking (asceticism) the other walk of life? 46

He who leads family–life in the manner natural to it is chief among all seekers of the Self. 47

A family-life which inducts (ascetics) into (their) way of life, and itself does not depart from righteousness, is more arduous than the life of ascetics. 48

That which has been extolled as righteousness is family-life indeed; the other (asceticism) too is good if it is free from the slander of others. 49

He who lives in this world as he ought to live will be placed among the gods who live in heaven. 50

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She is a life's helpmate who has superlative qualities suitable to a household, and runs it within her husband's income. 51

If the superlative qualities suitable to a family–life are lacking in a wife, that life, however splendid, is no life. 52

What is lacking, provided the wife is excellent? What is there, if the wife is not excellent? 53

What greater worthy things are there than a wife, provided she has the steadfastness called chastity? 54

God she may not worship, but she rises from bed worshipping her husband; at her command it will rain. 55

A woman is she who guards her virtue, lovingly serves him who espoused her, cherishes the good-will-laden praise (of both of them) and is untiring (in these duties) 56

Of what avail is guarding with protection of imprisoning walls (and guards)? The safeguard provided by women's chastity is the best. 57

If women would gain (the glory of serving) those who gained them (in marriage), they will be honoured in the world of the heaven–dwellers. 58

A leonine stride before their traducers is not for those who do not have a wife who cherishes her repute. 59

A women's housewifely excellence, they say, is a blessing and begetting good children is an embellishment to that excellence. 60

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Among all (the blessings) that one can receive, we do not value anything else but the blessing of children capable of comprehending what has to be comprehended. 61

Evil will not touch one even unto seven (kinds of) births if one were to beget children of unimpeachable character. (see Notes) 62

People say that their children are their wealth, (since) their (children's) wealth accrues to them (the parents) through their (the children's) deeds (of charity) in their (the parents') behalf. 63

Far sweeter than nectar is the porridge messed about by the tiny hands of one's children. 64

To touch the bodies of one's children is bliss to one's body; to hear their words is bliss to one's ears. 65

'The flute is sweet, and sweet is the lyre', say those who have not listened to the lisping words of their children. 66

The service a father does to his son is to equip him to be foremost in the assembly of learned men. 67

Possession of intelligence (and learning) by one's children is more pleasurable to all the souls (wise men) of this world than even to oneself. 68

Even more than she did when she gave birth to him, a mother rejoices on hearing her son spoken of as a perfect man. 69

The service a son renders to his father is to make people exclaim: "What austerities did this man's father undergo (to get such a son)?" 70

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Is there indeed a bolt to shut in love? The compassionate tears of those filled with love will broadcast it. 71

The loveless ones belong entirely to themselves; the loving ones belong [right down] to their very bones to others. 72

It is said that the soul's union with the body is the result of its longing to unite with love. 73

Love begets an interest in others, and that (in turn) begets the immeasurable privilege called friendship. 74

It is said that the bliss gained (in heaven) by those who lived happily on earth is the fruit of a course of (family) life imbued by love. 75

The ignorant will say that love is an aid to righteousness only; against unrighteousness (in the heart) too it is a defence. 76

The god of righteousness will grill the loveless one even as the sun grills the boneless one (worm). 77

Life without love in the heart is as if a withered tree on a barren desert were to put out shoots. 78

Of what use are external resources to those who do not have the internal one called love? 79

A body guided by love is a body vested with a soul; to those without that (love) the bodies are but bones covered by skin. 80

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Leading a life of staying in the household (without going away with the wife to the forest) and safeguarding (wealth) are entirely for honouring guests and rendering hospitality to them. 81

Even if it were the elixir of immortality, it is not desirable to take it all alone while a guest waits at the door. 82

The life of him who every day entertains the guests who seek him does not suffer (from penury) and go to rack and ruin. 83

The goddess of good fortune will abide with heart-felt pleasure with him who entertains worthy guests with a cheerful countenance. 84

Is it even necessary to sow in the field of the man who eats the food left over after feeding the guests? 85

He who entertains the incoming guest and is on the look-out for the guest who may come is a worthy guest to those in heaven. 86

There is no such thing as a measure for the fruits of the sacrifice called hospitality; the worth of the guest is its measure. [see Notes] 87

Those who are not fortunate enough to gain the fruits of entertaining guests will lament saying: "we laboriously hoarded our riches, but now we have no means of support". 88

Want in the midst of possessions is the folly of despising the virtue of entertaining guests; it is found among fools. 89

The 'anichcha' flower will wilt on being smelt; the guest will wilt on being (merely) looked at with a wry face. 90

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Sweet words are those which, suffused with love and free from guile, issue from the mouths of men who have understood righteousness. 91

If one becomes a man of pleasant mien and sweet words, it is superior to giving with all one's heart. 92

Righteousness lies in having a welcoming mien with a kindly look and (when approached) saying heart–felt sweet words. 93

Poverty which aggravates distress will not befall those who possess sweet words which increase happiness among all. 94

To become a man of humility and of sweet words-is an adornment to one; other (jewels) are not (adornments). 95

Righteousness will wax while that which is not will wane if one would choose beneficial words and say them sweetly. 96

Fruitful words, which do not depart from the quality of sweetness, will give a man goodwill (on earth) and merit (in heaven). [See Notes] 97

Sweet words free from meanness will give happiness here and in the hereafter. 98

Why, indeed, does a man use bitter words when he sees sweet words (of others) give (him) happiness. 99

Uttering bitter words while sweet ones are there is like eating unripe fruit while a ripe one is at hand. 100

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The earth and the heavens cannot equal (as recompense) a help rendered without a previous obligation. 101

Even though a help rendered at a time of dire need is small, it is far bigger than the earth. 102

If one assesses the warm-heartedness of the help rendered by those who do not count the gain, its (the help's) merit is vaster than the sea. 103

Those who know the benefit (which comes out of such thinking), will take a millet-sized help as a palmyra palm-sized one. 104

A (reciprocal) help is not to be limited to the extent of the help received; its extent is the worthiness of those who had been helped. 105

Forget not the companionship of the spotless ones; forsake not the friendship of those who served as succour to you in distress. 106

Good men will remember in all the seven evolutionary kinds of births [See Note to V. 62] the friendship of those who wiped out their troubles. 107

It is not good to forget a good deed; good it is to forget at once what is not good. 108

Even if a person were to do unto one evil deeds tantamount to murder, they will be cancelled out on recalling to mind one good deed done by him. 109

Redemption there could be to those who violated any commandment, but there is no redemption to him who killed gratitude in his heart. 110

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Sweet words are those which, suffused with love and free from guile, issue from the mouths of men who have understood righteousness. 91

If one becomes a man of pleasant mien and sweet words, it is superior to giving with all one's heart. 92

Righteousness lies in having a welcoming mien with a kindly look and (when approached) saying heart–felt sweet words. 93

Poverty which aggravates distress will not befall those who possess sweet words which increase happiness among all. 94

To become a man of humility and of sweet words-is an adornment to one; other (jewels) are not (adornments). 95

Righteousness will wax while that which is not will wane if one would choose beneficial words and say them sweetly. 96

Fruitful words, which do not depart from the quality of sweetness, will give a man goodwill (on earth) and merit (in heaven). [See Notes] 97

Sweet words free from meanness will give happiness here and in the hereafter. 98

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Impartiality alone is good enough (for a man), provided he conducts himself according to that code towards all categories (of people such as friends, foes and strangers). 111

The wealth of the impartial man will be, without deterioration, a source of strength to his progeny. 112

Even if it were to yield nothing but good, yet spurn immediately the wealth which accrues out of departing from impartiality. 113

Whether people were unbiased or biased will be seen from their respective residuum. [See Notes] 114

Ruin and prosperity have never been non-existent; not to allow one's mind to be swayed (by those factors) is adornment to men of perfect character. 115

Know that you will be ruined if your heart will deviate from impartiality and (think of) act(ing) otherwise. 116

The world will not count as poverty the decline of the man who stuck to righteousness by remaining impartial 117

To become like the scales, which (first) remain equipoised and (later) weigh (articles), and not to lean on one side is adornment to perfect men. 118

Not to be biased in speech is impartiality, provided there is staunch impartiality in the heart. 119

To look after others' goods like one's own is good business to businessmen. 120

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Control of the self will lead one to the immortals; lack of control of the self will deliver one to (the) utter darkness (of hell). 121

Cherish control of the self as (real) wealth; there is no greater wealth than that to human beings. 122

If one would but realise the wisdom of it and gain control of the self in the proper direction (i. e., in thought, word and deed), that (control of the self) becoming known to good men will gain one their esteem. 123

The stature of one who has gained control of the self without swerving from his state (of life as a householder) is far greater than that of a mountain. 124

Control of the self is good indeed for all; among them, to the wealthy ones in particular, it has the distinction of (another kind of) wealth. 125

If one, like the tortoise, can gain mastery over one's five (sense organs) in one (life), it will afford protection for seven lives to come. 126

Whatever one may not guard, let one guard one's tongue; otherwise, one will suffer, falling into error of one's words. 127

If causing hurt (to others) by the import of (one's) evil words occurs even but once (in the case of a person), all his merit will turn bad. 128

A burn by fire (though evident on the body) will cool (at once) internally (i. e. in the mind), but a keloid, result of a burn by the tongue, will never heal. [See Notes] 129

(The god of) Righteousness will take the road to and await the pleasure of him who, keeping anger in check and imbued with learning, can control the self. 130

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Since righteous conduct confers eminence (on high and low alike), it should be cherished more than life. 131

Cultivate righteous conduct and take pains to guard it, for, examine as you like with concentration and research, it alone turns out to be the ally (here and in the hereafter. 132

Having righteous conduct is noble birth; lapse therefrom will amount to base birth. 133

If (perchance) a Brahmin forgets the Vedas, he can learn again; but on the deterioration of good conduct his (high) caste will deteriorate. 134

There will be no nobility in a man without righteous conduct, even as wealth with an envious man. 135

Realising the disgrace which will come upon them, strong-minded men will not swerve from righteous conduct. 136

Through righteous conduct men will attain eminence; by lapse therefrom they will get unmerited blame (as well). 137

Righteous conduct will serve as a seed for merit [see Note on V. 97]; unrighteous conduct will yield eternal sorrow. 138

Uttering evil words even through a slip of the tongue is not possible for men of righteous conduct. 139

Even though very learned, those who have not learnt to conduct themselves in harmony with the world (of the great) are unwise men indeed. 140

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The folly of lusting after a woman who belongs to another is not found in those who are well versed in this world in the moral and legal codes. 141

There are no greater fools among those outside the pale of righteousness than those who hang around another's door (lusting after his wife). 142

Those who behave with evil intent towards a confiding man's wife are not different from the dead. 143

What will trespass into another's house (in the frenzy of lust), without thinking even a whit (of its heinousness), lead to in the case of a person, however great he may be? 144

He who seduces another's wife, deeming it easy of achievement, will gain ever-undying infamy. 145

Hatred, sin, fear and infamy, — these four will never leave him who seduces another's wife. 146

He who is said to lead a householder's life in righteous manner, is one who does not lust after the charms of a woman in another's possession. 147

The chivalry of not casting eyes on another's wife is not only righteousness but consummate conduct as well to perfect men. 148

Who have the right to all the good things in this world girt by the awesome sea? They are those who have not embraced the shoulders of a woman who belongs to another. 149

Though one does not act righteously and, indeed, does the contrary, not hankering after the charms of a woman inside another's pale will be good (for him). 150

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Even like the earth which bears those who dig it up, it is a prime virtue to put up with those who traduce (us). 151

Put up at all times with the excesses of others; to forget them (at once) is better than that. 152

[Worst] want among wants is to turn away guests; might of might is to put up with fools. 153

If a person does not want loss of perfection of character, let him cherish and practise forbearance. 154

(Wise) men will never consider the vengeful person as a thing of worth; they will treasure like gold the (memory of) forbearing ones. 155

To those who retaliate, it is but a day's pleasure; to the forbearing ones, it is fame till the end (of the world). 156

Even if others do unto one what ought not to be done, it is better to feel sorry for them and refrain from doing anything unrighteous. 157

By your worth (i. e., forbearance) win over those who committed excesses against you in their arrogance. 158

Those who put up with the harsh words of the transgressors (of good manners) are purer than the ascetics. 159

Those who do penance without eating (food) are (no doubt) great; but they rank behind those who put up with harsh words spoken by others. 160

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Let a person take as his path of righteous conduct a nature free from envy in the heart. 161

If a man gains absence of envy towards everyone, there is nothing equal to it among one's choicest blessings. 162

He who is said not to want merit (for the hereafter) and wealth (for this world) will envy another's prosperity instead of rejoicing at it. 163

Knowing that suffering will come to them by such evil conduct, (the wise) will not do anything unrighteous through envy. 164

To those filled with envy, that alone is sufficient to bring about their ruin even without enemies. 165

The clan of the man who envies a gift to another will perish without food and raiment. 166

The goddess of prosperity, unable to put up with the envious man, will betray him to her elder sister, [the evil witch]. 167

The wicked one called Envy will destroy a person's wealth (on earth) and hurl him into the fires (of hell). 168

The prosperity of the man with an envious heart and the ruin of the righteous man, both should be pondered over. 169

Neither has anyone prospered through envy, nor has any one free from it fallen from prosperity. 170

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If one covets another's fruitful wealth without a sense of fairness, that will ruin his family, and, moreover, give him forthwith many other troubles. 171

Those who are ashamed of unfairness will not commit disgraceful acts (of covetousness) from love of the resulting gain. 172

Those who covet the other kind of (i. e., eternal) happiness will not commit unrighteous acts from coveting short-lasting happiness. 173

Men of unerring discernment who have conquered the (five) senses will not commit the act of coveting on the plea of poverty. 174

Of what avail is wide and deep knowledge if one would do unto everyone unwise acts through covetousness? 175

He who treads the path (of family-life) coveting charity (asceticism) (as his goal), will be ruined if he contemplates evil through covetousness. 176

Aspire not for riches which come through covetousness; when you enjoy them, the results do not turn out well. 177

Not coveting the cherished goods in another's hands is the reason why wealth does not shrink [in the hands of some people]. 178

Realising their merit, Dame Fortune will find the opportunity and join those men who, knowing what is right, have the good sense not to covet. 179

Thougtless coveting will bring about one's end; the proud distinction of non-coveting will bring about victory. 180

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Though a person does not even mention righteousness, and (in fact) acts unrighteously, it is good if it is said of him that he never backbites. 181

Slander behind and sham smile in front (of a person) are worse than denying righteousness and committing unrighteousness. 182

To die rather than live a slandering false life will confer on one the bliss which the scriptures speak of. 183

Even if a person were to tell to your face uncharitable words, say not in his absence words which do not take heed of the consequences. 184

That a person is not one who speaks of righteousness with his heart will be evident by his meanness of back-biting. 185

Against the man who relates another's failings, the most damaging ones of his failings will be selected and broadcast (by the victim). 186

Those who do not know the art of cultivating friendship through pleasing speech will estrange (existing) friends (also) through alienating (slanderous) speech. 187

Those who will speak slanderously about the faults of even their closest friends, what will they not do towards strangers? 188

Perhaps it is out of a sense of righteousness that the earth bears the weight of him who watches for (a person's) departure and speaks mean words (about him). 189

If one would but see one's own faults in the same way as other's faults, would harm ever come to that eternal soul? 190

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He who says vain words to the disgust of many (wise men) will be despised by all. 191

Speaking vain words in the presence of many is worse than doing undesirable deeds unto friends. 192

Talk which expatiates on vain things will proclaim that the speaker is one without a sense of propriety. 193

Words devoid of worth and refinement said in the midst of many will be unfair to them, and, moreover, will divorce the speaker from good qualities. 194

If men with the qualities of water (i. e., coolness [graciousness], sweetness, extreme helpfulness, lowliness [i. e., humility]) were to speak vain words, their eminence and repute will be lost at once. 195

Do not call him, who persists in vain talk, a man; call him chaff among men. 196

Let perfect men say, if they like, unfair words, but it is good for them not to speak idle words. 197

Men of discriminative wisdom will not utter words devoid of great profit. 198

Men of undeluded spotless wisdom will never utter, even through forgetfulness, words devoid of worth. 199

Utter the profitable ones out of the vocabulary of words; utter not the unprofitable among the words. 200

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Men given to evil deeds will not dread but noble men will dread the aberration called evil deeds. 201

As evil deeds beget (ever-lasting) misery, evil deeds should be feared more than fire. 202

They (the wise) say that it is the acme of wisdom (in a person) not to do evil even to those who torment (him) 203

Let not one plot another's ruin even through oversight; if one does so, the god of righteousness will plot the ruin of the plotter. 204

Let not one do evil on the plea of being a have-not; if one does so, one will become a have-not once again (in thc next life). 205

He who does not want (retributive) evil to torment him, let him not do evil unto others. 206

Those beset by any kind of enemies whatsoever may survive, but the enemy called Evil Deeds will relentlessly pursue and kill. 207

The ruin of those who did evil is similar to [is as inevitable as] a person's shadow clinging to his feet without leaving him. 208

If a person is a lover of himself, let him not do any (the least) thing of the category of evil. 209

Know that a man is immune to harm if he does not go astray and do evil (to others). 210

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Deeds [out of a sense] of duty do not need any recompense; what does the world do in return to the rain-clouds? 211

All the wealth acquired by the worthy by great toil is for doing service [to the world]. 212

It is difficult to get in the land of the gods and here on earth anything as good as service to humanity. 213

He who realises his oneness with the world is one who is alive; the rest will be classed with the dead. 214

The wealth of a very wise philanthropist is like the village's drinking-water pond filling up with water. 215

Wealth, if it falls in the hands of a man of equity, is like a fruitful tree in the heart of the village bearing fruit. 216

Wealth, if it falls in the hands of a man of magnanimity, is like an easily accessible tree whose every part serves as medicine. 217

Men with perception of what is befitting will not slacken in their munificence even in times of shortage of funds. 218

A man of equity feels impoverished only when he is helpless to do his accustomed (unfailing) service (to humanity). 219

If (there are) any (who) say that ruin will result from philanthropic munificence, such ruin is worth buying even by selling oneself. 220

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Giving to the poor the thing (they ask for) is giving indeed; all else is in the nature of requital. 221

Receiving is bad even if it is the road par excellence (to heaven); giving is always good, even if the world above (heaven) were to be denied thereby. 222

Not (going to others and) saying the demeaning words, 'I am poor', and (on the other hand) giving, – these qualities are found only in a man with a (good) pedigree. 223

It is distressing to be begged from, (but it is so only) till one sees the delighed faces of those who begged. 224

Enduring hunger is the might of those who are mighty (through asceticism); but it is second to the might of those who assuage that hunger. 225

Banish the gnawing hunger of the poor; that (virtue) is the repository where a man who has acquired wealth keeps it. 226

The fell disease called hunger will seldom touch him who practises the virtue of sharing his food (with others). 227

Those hard-hearted ones who cling to their wealth and lose it, do they not know about the joy which comes of giving (to the poor) and their rejoicing thereat? 228

Eating all alone with the object of making up the short-fall in the target of one's savings is worse than begging. 229

Nothing is more bitter than death; even that is sweet when one is not in a position to give. 230

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Give (to the needy), and live with fame; life has no other gain than that. 231

All that narrators [of noble deeds] narrate is the fame which abides with those who give to those who solicit what they ask for. 232

Nothing remains undyingly in this world other than unique lofty fame. 233

If a person gains undying fame in this world, the world of the gods will cease honouring the Realised Ones (and honour him instead). 234

Ruin that spells prosperity, and death that spells immortality are not possible to anyone but wise man. 235

If you must be born, he born with (qualities which beget) fame; those without that, had better not be born at all. 236

Those who do not so live that fame accrues, why do they not blame themselves, but blame those who revile them? 237

It is a stain on all the people of the world if they failed to beget the survivor called fame. 238

The earth which bears the body devoid of fame will shrink in its reproachless lavish yield. 239

They alone live who live free from reproach; those who live without fame live not at all. 240

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(highest and most divine form of love)

[Please refer to the introduction to Part I at page xxii for a note on the choice of the word 'Charity'.]

The wealth of charity is wealth of wealths; material wealth is found even with the vile. 241

(Standing) in the righteous path, investigate (well) and adopt observance of charity; for, test as one may by several systems (of) religious thought), that alone is your ally (in asceticism). 242

Entry into the pitch dark cruel world (of hell) is not for those whose hearts are filled with charity. 243

It is said that evil deeds which one's soul dreads are foreign to men who cherish all creatures, and exercise charity towards them. 244

Woes (of the world) are not the lot of those who exercise charity; (the men on) this wind-traversed vast fertile world is testimony (to this). 245

Of them who forsake charity and live doing the contrary, people (good men) say that they had parted from righteousness (in past lives) and have forgotten (the consequent sorrows they now endure). 246

That world is not for those lacking in charity just as this world is not for those lacking in wealth. 247

The impoverished may bloom again; but those devoid of charity are doomed; they are never redeemed. 248

If one thinks about it, a righteous deed by a man who does not exercise charity is like an unenlightened man having a vision of Reality. 249

Let a man think of himself in the presence of a mightier man when he sets upon another weaker than himself. 250

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How will he exercise charity, who eats the flesh of another (creature) to fatten his own flesh? 251

Even as enjoyment of wealth is not possible to those who do not guard it, exercise of charity is not possible to those who eat flesh. 252

Like the hearts of those who have taken up a lethal weapon, the minds of those who have tasted flesh of another creature will not turn to charity. 253

If you ask what charity is and what is not, they are non-killing and killing respectively; eating that (slaughtered) meat is unrighteousness (sin). 254

Survival of (some kinds of) creatures depends on not eating (flesh); if a person would eat flesh, hell (which had swallowed him) will not open its jaws (to spit him out). 255

If the world would not kill for purposes of eating, there would be none to offer meat for sale.

(Note: Following another text, another commentator replaces the word 'kill' by 'buy'.) 256

Meat is but the carrion of another creature; if people realise that, they should give up eating it. 257

Men of wisdom freed from the error (of delusion) will not eat flesh carved out of a creature. 258

Not to eat by taking the life of a creature is superior to performing a thousand sacrifices [with fires] fed by various oblations. 259

With folded hands all creatures will worship him who does not kill and who has forsworn meat. 260

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[Note : There is no single word in English for 'thavam'. It means austerities, self-mortification, non-attachment and meditation]

The image of thavam is just this, —enduring the sufferings (from austerities), and not doing harm to creatures. 261

Thavam (i. e., a life of contemplation) is possible only to those who have the vocation for it; it is vain for those without that to undertake thavam. 262

Perhaps, the rest (the householders) have become oblivious of thavam in order to provide for the ascetics (see V. 41). 263

If they but thought of it, ruining their enemies and elevating their friends are possible for ascetics through thavam. 264

As whatever is sought for is gained in the same measure (in the hereafter), whatever thavam is done, it should be done here. 265

They perform their duty who perform thavam; those who do not do so, cause their own ruin, caught in (the net of) desires. 266

Like gold, which the oftener it is smelted the brighter it sparkles, the more suffering scorches those who practise thavam the more does enlightenment shine (in them). 267

All the rest of the souls will worship the man who has gained entire mastery over his soul. 268

Those who have gained the power which comes through thavam can by-pass even death. 269

The reason for the have-nots being many is that those who practise thavam are few, and those who do not perform thavam are many. 270

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The five elements will laugh within themselves at the clandestine conduct of men of deceitful mind. 271

Of what avail is a lofty appearance if one's heart stoops to a wrong of which it is conscious. 272

The (bogus) stalwart appearance of one lacking in strength (to bring his mind under his control) is like a cow donning the skin of a tiger and grazing in a pasture. 273

Hiding behind the cover of thavam and doing unascetic deeds is like a fowler trapping birds from the cover of a bush.

(Note: From the simile, Parimelazagar interprets 'unascetic deeds' as seducing the wives of others.) 274

The clandestine conduct of those who say that they have no attachments will, to their bitter regret, (later) give many troubles. 275

There are no more hardened men than non-renouncers at heart who live defrauding (the charitable people) [by masquerading] as ascetics. 276

The world has people who, though they look like the externally seen (crimson of the) crab's-eye, are black-hearted like its tip. (see Notes) 277

Many are the men who, impure in mind, lead clandestine lives (behind a show of) bathing in sacred waters like pre-eminent holy men. 278

The arrow (though straight in shape) is cruel, the lyre's stem (though crooked) is good (in its action); in the same manner, know similar characteristics (of ascetics) by the way they behave. 279

No need to shave off (the hair) or let it grow long, provided that what the world condemns is eschewed. 280

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Let him, who is said to desire (salvation) without disdaining (it), protect his heart from thoughts of stealing anything. 281

Even to think in the heart (of wrong-doing) is evil; do not, therefore, think of getting hold of another's property by stealth. 282

Wealth gained through theft, seeming to grow, will end in limitless loss. 283

A passion for thieving will bring endless trouble when it bears fruit. 284

Understanding (the greatness of) charity [see ch. 25] and becoming lovers of it is not to be found in people who, thinking of (getting by stealth others') property, are on the look out for (their) lack of vigilance. 285

Those who have a passion for thieving will not lead a life of Discrimination.

(Refer to the introduction on Righteousness at page xxiii for a note on the choice of the word 'Discrimination'.) 286

The dark dexterity called thieving will not be found in those who aspire for the distinction called Discrimination. 287

Deceit will dwell in the hearts of those who practise thieving, just as righteousness in the hearts of those who practise Discrimination. 288

Those who do not know anything but thieving will commit acts lacking in Discrimination, and perish instantly. 289

Even the abode of the soul (i. e., body) will fail those who steal; the world of the gods will not fail those who do not steal. 290

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If you ask what truthfulness is, it is saying that which has not the least bit of evil in it. 291

Falsehood too ranks as truthfulness if it produces flawless good. 292

Let not a person utter a lie which his heart is aware of; if he utters a lie, his heart itself will brand him. 293

If a person would conduct himself conscientiously without telling a lie, he would live in the hearts of all the world. 294

If a man would speak the truth conscientiously, he would be superior to men who perform thavam along with charitable deeds. 295

There is no greater glory than not telling lies; without any (further) exertion it will give one all other (qualities of) righteousness. 296

If one would practise non-uttering of lies and non-uttering of lies only, there is no harm, no harm at all, in not doing other deeds of righteousness. 297

External purity is achieved by water; internal purity will be evident by truthfulness. 298

Not all lamps are lamps; to perfect men the lamp of non-lying is lamp indeed. 299

In all the books which we have found to be true, we have not found anything superior to truthfulness. 300

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He who curbs his anger where it will be effective is one who curbs anger; what does it matter whether he curbs it or not where it will not be effective? 301

Where anger will not be effective, it is bad (to onself); there is nothing more evil than that where it will be effective. 302

Avoid anger towards everyone; the birth of (all) evil will be the outcome of that. 303

Can there be any greater foe than anger which kills the smile (on the face) and joy (in the mind) (of ascetics). 304

If a person would protect himself, let him preclude anger; if he does not, anger will kill his very self. 305

Anger, the (fiery) destroyer of those who harbour it, will, in addition, burn those brethren who are his life-boats (of spiritual advice). 306

The ruin of one who has adopted anger as a thing of worth is as certain as the hand of the man who smites the ground never missing it. 307

Even if a person were to do you an injury as grievous as being licked by tongues of fire, it is good, if possible, not to get angry. 308

Whatever a person thinks of can be had at once, if he would not think of anger with his mind. 309

Over-indulgers (in anger) are equal to the dead; those who have renounced (anger) are equal to men of renunciation. (i. e., those who have gained salvation even while in the human body). 310

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Even though glory-yielding wealth (i. e., miraculous powers) may be gained thereby, it is the code of immaculate men never to do harm to others. 311

It is the code of immaculate men never to do harm in retaliation, even when a person turns black (in the face with anger) and harms them. 312

If a person does harm even to those who have hurt him without any provocation, it will give him inescapable trouble. 313

To do good for evil and to forget both, thus putting to shame those who hurt us, is to punish them. 314

Of what use is (spiritual) enlightenment when one does not prevent pain to another just as one would prevent pain to oneself. 315

One should not take to doing unto others what one realises to be harmful. 316

It is a prime virtue not to do consciously any harm, however little, at any time to any one. 317

He who has experience of what is hurtful to his self, why, indeed, does he cause hurt to other beings? 318

If a person does harm to others in the forenoon, harm will come to him by itself in the afternoon. 319

All harm will come back to those who harmed others; those who wish for freedom from harm will not harm others. 320

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If you ask what a righteous deed is, it is non-killing; killing will bring in its train all the rest of the (sinful) deeds. 321

Sharing one's food with others and cherishing all categories of living beings,—these are the most important of all (the observances for ascetics) compiled by the authors (of books on righteousness). 322

Non-killing is uniquely good; not telling lies is worthy of coming behind it. 323

If you ask what is the best path (to salvation), it is that course of conduct which contemplates cherishing (the virtue of) non-killing of any creature whatsoever. 324

Of all those who renounced the world from fear of the (sorrow-ridden) state (of birth), he is the highest who, from fear of (the sin of) killing, is mindful of non-killing. 325

Death which feeds on life will not attack the term of life of the person who conducts his life taking up non-killing (as a vow). 326

Refrain from taking another creature's dear life even if you would lose your own life thereby. 327

Wealth gained by killing (a creature in a sacrifice) is of the least worth to perfect men (i. e., ascestics) (who seek permanent release from birth), even though (it has been said unto householders that such) bliss-laden wealth is magnificent (see Notes). 328

Persons given to killing are, in the opinion of those who know its baseness, people of vile occupations. 329

It is said of men of (intolerably) diseased bodies and penurious vile profession, that they had deprived a body of its life (in their previous birth). 330

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The folly of considering the impermanent as permanent is disgraceful (in ascetics). 331

(Gathering of) large wealth is like an audience gathering at a theatre; its going too is like the going away of that crowd. 332

Wealth is of non-lasting nature; if you get it, do at once something everlasting with it. 333

If only people would but realise it, life is caught in (the teeth of) a cutting saw which shows itself as a day. 334

Let good deeds be done quickly before hiccoughs set in impeding speech. 335

This world has this greatness, – yesterday a man was; today he is not. 336

People do not know whether they will live another moment, but they would think of not only a crore of things but more besides. 337

The friendship between the soul and the body is like a bird flying away, while the egg [inside which the bird was so long] lies discarded behind. 338

Death is like sinking into sleep, and birth is like waking from sleep. 339

Is no (permanent) home yet available to the soul which has taken shelter in the body? 340

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From whichsoever, whichsoever a thing a man detaches himself, of suffering therefrom, therefrom he is free. 341

By renunciation many joys can be had right here; if you want them, renounce in time. 342

The five senses should be curbed; all objects of desire should be renounced altogether. 343

Non-possession of anything is the nature of asceticism; possession (of even a single thing) will lead again to delusion. 344

Even the body is too much for those who are engaged in severing (the chain of) births; why then other attachments? 345

He who destroys the delusion of 'I and mine' will enter a world too high for even the heavenly ones. 346

Troubles will grip and will never let go those who cling to attachments and never let go them. 347

Those who have totally renounced [the world] gain deliverance; the rest are people trapped in the net (of births) through delusion. 348

The moment a person severs attachments, he severs (the chain of) births; otherwise the unstable state (of births and deaths) will result. 349

Take up attachment to Him without attachments; hold on to that attachment in order to leave (other) attachments. 350

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Miserable birth results from the delusion of taking the unreal for the Real. 351

To men who have quit the darkness (of ignorance) and have gained unclouded vision (of the Real), that (knowledge of the Real) will dispel darkness (of birth) and yield bliss. 352

Nearer indeed is [the Kingdom of] Heaven than earth to men who have left doubts behind and have gained clarity (i. e., apprehension of the Real). 353

Though control over the five sense-perceptions may have been gained, it is of no use to those without apprehension of the Real. 354

Whatever be the nature of whatsoever an object, wisdom lies in seeing the Reality in it. 355

Those who have apprehended the Real here and now (i. e., in this birth as a human being) through initiation will reach the path of no-return to this (cycle of births). 356

If a man's mind will clearly comprehend the Real through meditation, he need not worry about rebirth. 357

To be free from ignorance called (the primary cause of) birth, wisdom lies in gaining the vision of the perfect Being called (the cause of) deliverance. 358

If a person would but comprehend his Refuge and so conduct himself that attachments perish, the ills which were destined to close in upon him will not, causing havoc (to his comprehension and conduct), close in upon him. 359

Lust, anger and delusion,—on the dying out of the very names of these three, their ill-effects will abort. 360

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It is said that desire is the seed which yields unfailing birth at all times to all creatures. 361

If a person would desire (for anything at all), he should desire for not being born; that will come (automatically) through desiring desirelessness. 362

On this earth, there is no other excellent wealth like desirelessness; yonder too there is nothing equal to it. 363

What is called purity (i. e., deliverance from cycle of births) is (nothing but) desirelessness; that will be gained by seeking the True One. 364

Those who are said to be freed (from birth) are those freed from desire; others, though seeming to have been freed, are not freed (from birth). 365

What lures a person to ruin is desire; to fear that is asceticism. 366

If a person would thoroughly root out desire, all other saving virtues would come to him as he chooses. 367

There is no suffering to those without desire; but if it is there, all kinds of sufferings will endlessly come one upon another. 368

If the woe of woes called desire will die out, bliss will be uninterrupted even here (on earth). 369

It one would give up desire which is by nature insatiable, that would gain him then and there the eternal state. 370

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Through (influence) of one's fortune-making destiny, slothlessness will be born; slothfulness will be born of (fortune-) marring destiny. 371

Malignant destiny will stupify one's intelligence; benignant destiny will expand it. 372

In spite of studying many abstruse books, one's own (pre-ordained) true intelligence (stupidity) will prevail. 373

Of two different kinds is the nature of the world: becoming a rich man is one thing, becoming an enlightened man is quite another thing. 374

(Under the law of destiny,) all things propitious to acquiring wealth may turn unpropitious, and all things unpropitious may turn propitious. 375

What is not one's destined property will not stay howsoever one may laboriously guard it; what is one's own will not leave even if thrown out. 376

Even to those who have amassed crores, enjoyment (thereof) is seldom possible unless the Ordainer so ordains. 377

Those who have not the wherewithal to enjoy life would fain renounce the world if destiny would but pass by without heaping upon them the ordained woes. 378

Those who take it as good and proper when things go well (with them), why are they miserable when things go contrary? 379

What else are mightier than destiny? If one thinks of by-passing it, it will still thrust itself forward. 380

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PART II
THE BODY-POLITIC

The Tamil word 'Porul' and the Sanskrit word 'Artha' have the same meaning. In Latin it is called 'Res'. 'Porul' has been translated by some in English as 'Wealth'. We come across this word 'Porul', perhaps for the first time, in the Tholkappiam, the most ancient Tamil grammar. Its author divided his book into three sections, viz., 'Eluththu' (letters), 'Sol' (words) and 'Porul'. The section on 'Porul' is divided into two major divisions, viz., 'Aham' (subjective life of man) and 'Puram' (objective life of man). In ancient days, since the most important aspect of the subjective life of man was love, and that of the objective life was war, these terms 'Aham' and 'Puram' came to stand in Tamil literature for Love and War respectively. In Tirukkural, the section on 'Porul' deals with the King and his government, both of whom were always preoccupied with war in the ancient days, even as we are today Therefore, Thiruvalluvar's Porul devotes twenty-five out of seventy chapters to the King and his qualifications and thirty-two chapters to the limbs of state, viz., minister, country, fortress, revenue, army, allies and their counterpart—external and internal enemies, the latter comprising objective enemies and personal foibles and vices. The chapter on 'Medicine' may well be called 'Gluttony'. The remaining thirteen chapters deal with qualities

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applicable to the people in the state. The translator therefore feels that it is not appropriate to render the word 'Porul' by the term 'Wealth'. Therefore, the term 'Body-politic' has been given as the title to this part.

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Ministers, country, fortress, wealth, army and allies,—he who has these six is a lion among kings.

Note:—The order of the six items is different in the original. 381

Fearlessness, liberality (towards the army), wisdom, zeal,—not being wanting in these four is the characteristic of kings. 382

Slothlessness, learning, valour, these three are never absent from those who rule a country. 383

A king is he who does not lapse from righteousness, eradicates unrighteousness (from his country) and who possesses pride of self which, however, does not lapse from (code of martial) chivalry. 384

A king is he who is skilled in creating (more and more) sources of wealth, collecting, safeguarding and properly apportioning that wealth (to charitable purposes, the army and other state purposes and his own pleasures). 385

If a king is easily accessible and is not a man of harsh words, the world will speak highly of his country. 386

This world will praise him and give all desired things to him who can give with sweet words and can guard his people well. 387

The king who dispenses justice (to his people) and protects (them from others) will be esteemed as a god among men. 388

The world will come under the umbrella of the urbane king who puts up with words bitter to the ear. 389

Munificence, graciousness, just rule and cherishing one's subjects,–he who has all these four is a light unto kings. 390

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Let a person learn without error or doubt all that is worthy of learning; after learning so, let him live up to that. 391

Those which (the ignorant) people call numbers and those others which they call letters,–these two are said (by the wise) to be eyes to noble human beings. 392

Those who are (highly) spoken of as having eyes are the learned (only); the uneducated have two sores on their faces. 393

To meet (and move with) people to their delight and to depart leaving them yearning (to meet one again) is the way of learned men. 394

Those who learnt even by standing (before their teachers) wistfully like the have–nots before the haves (are great); those who did not learn (so) are the lowly. 395

A well in sandy soil will well up (with water) to the extent one digs; wisdom will grow in people to the extent of their study. 396

Why does not a man keep on learning till he dies, since every country will [thereby] become his own and every city his home–town? 397

The learning which a person has acquired in one (birth) will stand him in good stead for seven (more births). 398

Learned people, seeing the world enjoy the learning in which they rejoice, will love it (all the more). 399

Learning is the most valuable and imperishable wealth to a person; other things are not wealth. 400

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To speak in an assembly without extensive study is like playing a game of marbles without a properly marked court. 401

An unlettered person aspiring to speak (before an assembly) is like a female without the two breasts aspiring for womanhood. 402

The unlettered too are very excellent people, provided they refrain from speaking in the presence of the learned. 403

Even though an unlettered person's intelligence may be (occasionally) very good, the wise will not recognise it. 404

The unlettered person's self-esteem will wilt the moment he meets (a learned man) and speaks (to him). 405

But for the fact that it can be said of them that they exist, the unlettered are like unproductive salt marshes. 406

The form and charm of one without keen, brilliant and wide knowledge are like those of an exquisitely made clay doll. 407

More harmful than poverty which has befallen good people is wealth which has fallen into the hands of the unlettered. 408

The unlettered, even though of high birth, are not as noble as those who are learned, though low by birth. 409

Like beasts to men are the rest (of the people) to those learned in the renowned books. 410

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Wealth of wealths is the aural wealth, since that wealth tops all other wealth. 411

When there is no food for the ear, the stomach may be fed a little. 412

Those who have been fed on the aural food called 'hearing of discourses', though of this earth, equal the deities fed on sacrificial offerings. 413

Even if unlettered, let one listen (to learned men); in times of despondency, it will be to one a staff to lean upon. 414

Words from the mouths of men of righteous conduct are like a steadying staff on slippery (miry) ground. 415

However little (and however the least while), let a man listen to perennial truths; to that extent at least that will confer outstanding greatness. 416

Those who have learnt through deep study and who are, moreover, men of audio-education from various sources will not talk nonsense even if they have incorrectly understood (what they have learnt or heard). 417

Ears which have not been drilled by constant listening are as good as deaf even though they can hear. 418

Those who are not men of intensive audio-education will seldom make men of soft speech. 419

What does it matter if the epicures, who do not know the taste enjoyed by the ear, live or die. 420

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Wisdom is a defence against disaster,–an inner fortress which foes cannot destroy. 421

It is wisdom which prevents the mind from roaming at will, diverts it from evil and directs it towards good. 422

Whatsoever one may hear from whomsoever, it is wisdom to discern its true purport. 423

To speak in such a comprehensible manner that (difficult) subjects become easy, and to discern the subtleties (of words heard) from others' mouths is wisdom. 424

To make friends of the (wise men of) the world and not to blossom (at first) and fold up (later) (like the lotus flower) (in such friendship) is wisdom. 425

In which manner the world behaves, in such manner to behave in conformity with the world is wisdom. 426

Those who can know (beforehand) what will happen are the wise; those who cannot are the unwise. 427

Not to dread that which ought to be dreaded is folly; to dread what ought to be dreaded is the characteristic of the wise. 428

No stunning evil will befall those who have the wisdom to (foresee it and) guard against it. 429

Those who have wisdom have everything; the unwise, whatever they may possess, are destitutes. 430

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The wealth of those free from pride, anger and lust has a quality of greatness (about it). 431

Miserliness, overweening self-esteem and showing excessive indulgence to others, these are defects in a king. 432

Even if a millet-sized blemish comes upon them, those who dread infamy will take it as big as a palmyra palm. 433

Guard against foibles as the end and aim (of life); for foibles, indeed, are the enemies which will bring about one's end. 434

The life of the man who does not guard himself in advance against foibles will be ruined like a stack of straw by fire. 435

What defects can occur in a king if he would (first) eradicate his own failings and (then) see others' failings. 436

The wealth of the man who practises parsimony without doing with it what ought to be done, will be lost (rapidly) without leaving even a semblance of existence. 437

Miserliness (otherwise) called clinging mentality is not a thing to be thought of as (merely) one among other failings. 438

Never admire yourself, and never wish to do any deed which yields no good. 439

If a king is capable of enjoying what he is fond of without his weakness becoming known (to his enemies), their designs will become futile. 440

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(Let a king) ponder on the (rare worth of) friendship of men who know (the nuances of) righteousness and who possess (more) mature wisdom (than himself), and let him gain it, finding out the way to do so. 441

Through ingratiating service, (let a king) gain (as allies) men capable of removing troubles which have come upon him and of forestalling (other troubles). 442

Rarest of all rare good fortunes (to a king) is gaining (wise) elders as one's own kith and kin by serving them reverently. 443

To so conduct oneself that men more eminent than oneself become one's own (allies) is the best of all strength. 444

Since a king functions with his counsellors as his eyes, let him closely investigate those who are to be his counsellors and then take them on. 445

There is nothing which enemies can do to him who has worthy counsellors, and who can conduct himself (righteously). 446

Who can ruin him who can command as his allies those who will sternly rebuke him (if they see evil in him)? 447

The king who is without protection due to lack of reprovers will perish (of his own accord) even though there are none to ruin him. 448

There is no profit to those without capital; there is no stability to those without supporting allies. 449

It is ten times worse to sever connection with good people than to incur the enmity of many. 450

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Greatness will fear low company; littleness will consider it as its own kith and kin. 451

Even as water will be affected by the nature of the soil, so will the wisdom of men take the nature of the company (they keep). 452

Perception (by the five senses) is caused by the mind; the kind of man a person is said to be is caused by the company (he keeps). 453

Wisdom seeming to depend on the mind depends (actually) on the company a man keeps. 454

Purity of mind and purity of action, both depend on the purity of the company (a man keeps). 455

In the case of men pure in mind, their residuum will be good; in the case of men of pure company there is no action which does not turn out good. (see Notes on V. 114) 456

Goodness of mind will lead to righteousness in men; goodness of company will yield every kind of fame. 457

In the case of perfect men, though they are well endowed with goodness of mind, goodness of company can add strength to it. 458

The hereafter will be gained by goodness of mind; even that (goodness of mind) will be reinforced by goodness of company. 459

There is no greater ally than good company; nothing causes more misery than evil company. 460

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Undertake a project after duly weighing the outlay, the output and the profit thereafter. 461

There is nothing unattainable by those who act after consultation with their chosen associates and due deliberation. 462

Men of wisdom will not embark, for the sake of a (problematical) (future) profit, on any project where the capital will be (positively) lost. 463

Those who fear the blot called disgrace will not begin that (project) about which one is not confident. 464

To set out (against one's enemies) without thoroughly considering all the pros and cons is the way to plant the enemies on a prepared garden plot. 465

One will be ruined by doing that which is not fit to be done, and one will be ruined also by not doing that which is fit to be done. 466

Think well (about the fit project and the ways of accomplishing it) and then begin a project; to say, "We shall think after we have begun it", is folly. 467

Even though many may stand around and buttress it, any attempt (at a project) by unavailing methods will be disastrous. 468

Even in an excellent policy towards others, there may be a flaw when it is pursued without understanding the nature of the respective persons. 469

Let the king think out and pursue irreproachable methods; for the world will despise what is not befitting him. 470

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After duly weighing the arduousness of the deed (you propose to do), your strength, the enemy's strength and the strength of the allies (on either side), do (the deed) 471

Nothing is impossible to those who proceed (against an enemy) with single-mindedness after ascertaining what (deed) is possible and after knowing whatever has to be learnt about it (see V-471). 472

Many are the kings, who, having (the role of initiators), over-enthusiastically began an action (war) without knowing the strength they have, and crashed midway. 473

He will be ruined soon who neither behaves agreeably (with neighbouring kings) nor knows the extent (of his strength), but admires himself. 474

The axle of a cart laden even with peacock feathers will break if loaded with too much of that article. 475

If a person who has climbed to the tip of the limb (of a tree) attempts (to go) beyond that point, it will result in the end of his life. 476

Know the limits of your wealth and give in the due manner (see V-385); that is the way to guard and administer wealth. 477

There is no harm if the sources of income shrink, provided the channels of expenditure do not grow wider. 478

The life of the man who does not live with a knowledge of the extent (of his wealth), though seeming to thrive, will be ruined without leaving a trace. 479

The extent of one's opulence will fast dwindle through exercise of beneficence (see ch. 22) which does not take into consideration the limits of what one has. 480

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The crow will overcome the owl in the day time; a propitious time is essential to a king who would overcome the hostility (of his foes). 481

Conducting oneself (by acting) in conformity with the times is the rope that holds wealth in bondage, preventing it from running away (from a person). 482

Are there any impossible deeds if one does them by suitable means after finding out the (suitable) time (to do them)? 483

Even if a person were to think of (ruling) the (whole) world, it will succeed if he would ascertain the (proper) time and act at the (strategic) place. 484

Those who think of (seizing) the world without fail will remain quiet biding their time. 485

The restaint of a man who has great strength is like a fighting ram stepping back in order to charge (its opponent). 486

Wise men will not openly burst out in anger on the spot; biding their time, they will keep fuming inside. 487

When you meet your enemies, stoop (before them); when their day of doom comes, their heads will tumble down. 488

When the rare opportunity presents itself, do the otherwise impossible deed at that very moment. 489

Be like the [sleepy] heron during period of inaction; imitate its lightning stroke when the time for action comes. 490

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Unless you have found a suitable place where you can besiege (your enemies), never despise (them) and never start any action. 491

The (good) fortune of possessing a fortress will confer many advantages even on mighty kings at loggerheads (with other kings). 492

The weak too will become strong and win, provided they select a suitable place and, entrenching themselves there, go into action against their enemies. 493

If those who proceed (against an enemy) after having ascertained a suitable place will take their stand there and fight, those who had entertained thoughts (of victory) will abandon those thoughts. 494

The crocodile will win in deep water; other creatures will overcome it if it leaves the water. 495

Neither will lofty chariots with mighty wheels sail the seas nor sea-going ships run on land. 496

One needs no ally but fearlessness if one has given thought to every detail without exception, and carries them out from a place of vantage. 497

The pride of the king with a huge army will be humbled if he enters the place (of refuge) suitable for a king with a small force. 498

It is not possible to attack people on their own soil even though they lack impregnablity of fortresses or remarkable strength. 499

In mire where feet sink, the fox will overcome the intractable tusker which had goared many a spearman. 500

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A man should be trusted only after testing his attitude to appeals by persons pretending to be conspirators against the king, to his sense of righteousness, to offers of pelf and pleasures (women) and to fear for his life due to alleged threats to it by the king. 501

Place trust in a man of good birth who is free from foibles. [see V. 431, 432] and has a sense of shame which dreads a stigma. 502

If you investigate (closely), absence of ignorance will be found to be rare indeed even in men of exceptional learning and blameless character. 503

Find out a person's virtues and vices, find out which of them are in excess, and know him by the excessive ones. 504

People's respective actions are the touchstone for their greatness or littleness. 505

Refrain from trusting men who are destitute (of kinsmen), for they have no attachments and will not be ashamed of infamy. 506

Trusting, on mere grounds of affection, persons who do not have the knowledge they ought to have, will convict a person of all kinds of ignorance (such as, not knowing the fit person, not knowing the consequences etc.) 507

Endless troubles will be caused even right down to the descendants of the man who trusted a stranger without investigating him. 508

Do not trust anyone without investigation; after investigation, entrust a man with a work fit to be entrusted to him. 509

Trust placed (in a person) without investigation, and suspicion about a trusted person, both will give endless troubles. 510

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Let such a man be employed (on an important job) who has the characteristic of discerning what is good and bad in a job (for his king), and of preferring the good only. 511

Let him serve (a king) who is capable of increasing sources of revenue, enlarging (the king's) opulence (by that revenue) and of finding out and removing obstacles thereto. 512

Place confidence only in that man who has these four in good measure, —loyalty, intelligence, imperturbability and desirelessness. 513

Many are the men who become different (disloyal, treacherous) persons on account of the nature of the job, though they had been (previously) tested in all possible ways. 514

Unless it is someone who can execute it with knowledge (of ways and means) and endurance (of hindrances etc.), a job is not something which anyone can be asked to do merely on the grounds that he is attached to us. 515

Examine (the qualifications of) the man and (the nature of) the job and, knowing how to (make it and him) fit with the time, make him do it. 516

After having scrutinised (and made sure) that *this* man will do *this* job by *these* means, entrust that job to him. 517

Promote a man to a post only after you have scrutinised his suitability for that particular post. 518

The goddess of wealth will desert a person who misunderstands the familiarity of a man skilled in his job. 519

The world will not go wrong if the executive does not go wrong; therefore let the king daily scrutinise (the executive's actions). 520

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Prizing ancient ties (with a man) even when (his) wealth has been lost can be found only in relatives. 521

If one can have relatives of uninterrupted affection, that will give uninterruptedly proliferating wealth. 522

The life of the man without cordiality is like a bundless tank filling with water. 523

The fruit gained by acquiring wealth is so to conduct oneself that one is surrounded by relatives. 524

If a person is given to kind speech and generous giving, he will be surrounded by (many sorts of) interlinked relatives. 525

There are none on the vast earth who have more relatives than him who is a munificent giver, and who does not indulge in anger. 526

The crow without concealing (its food) calls (its clan) and eats (along with it); blessings also (such as, absence of enemies and possession of great wealth) belong only to persons of similar nature. 527

If a king would not look upon every one in the same manner but would look upon each according to his rank, many would abide (with him) on that account. 528

Kinship of those who were one's friends (before) but have left one, will be (automatically) restored on the cause for estrangement ceasing to be. 529

Let a king satisfy (the object of) that person who had left him (for no reason) and has returned for some reason, and take him back after deliberation. 530

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(Vigilance is the price of freedom.)

Worse than inordinate anger is lack of vigilance due to excessive complacency. 531

Lack of vigilance will kill fame even as filling the stomach day to day by begging kills wisdom. 532

Being renowned is not for those who lack in vigilance; this is the concensus of authors of every kind of work (on ethics). 533

No fortress will avail those who have fear (in their minds); even so (wealth will be of) no benefit to those who lack vigilance. 534

He who forgot to safeguard himself in advance will regret his mistake when harm comes upon him. 535

There is nothing like vigilance if it is unfailingly exercised at all times in the case of everyone. 536

There is nothing so impossible that it cannot be achieved if it is thought out and executed by a vigilant instrument (mind). 537

Perform assiduously those duties which have been extolled (by the writers on polity); to those who, without doing them, despised them, there is naught (of good) even unto seven (births). 538

(Let a king), when engrossed with pleasures, think of those who were ruined by despising vigilance. 539

It is easy for a king to gain whatever he sets his mind on, provided he keeps thinking always of that on which he has set his mind. 540

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Justice is to seek out (crimes) and, remaining impartial without favouritism towards anyone, take action (i. e., inflict punishment) after consulting (the codes of justice). 541

The entire world lives looking to the rain-clouds (for its survival); subjects live looking to the king's sceptre (for justice). 542

It is the king's sceptre which stands as the cause (of continuity) for the Brahmin's Vedas and (the) duties (laid down by them). 543

The world will cling to the feet of the emperor who cherishes his subjects and (at the same time) wields the rod [of justice]. 544

Seasonal rains together with unlimited produce are found in the realm of the king who wields his sceptre in the due manner (i. e., as stated in the codes). 545

It is not the lance which gives victory (to a king); it is the sceptre, and that too if it would not incline (to either side). 546

The king protects all the world; his justice protects him, provided he dispenses it without let or hindrance. 547

The king, who is not easy of access and who does not administer justice after proper enquiry, will become degraded and will be ruined of his own accord. 548

While duly protecting the subjects from others and cherishing them himself, eradicating (their) faults (by punishing them) is not a stain but a king's duty. 549

The king punishing the wicked by execution is similar to protecting crops by eradicating weeds. 550

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The king, who, assuming harassment (as his policy), goes about committing unjust deeds, is more cruel than those who have taken up assassination (as their profession). 551

A sceptre-bearer's entreaty (for money from his subjects) is like a spear-bearer saying (to a wayfarer): "bestow (on me what you have"). 552

Ruined day by day will be the country of that king who does not daily seek out and punish crimes. 553

The king, who, without thinking (of the consequences), swerves from justice, will lose his wealth together with his subjects. 554

Are not the tears shed by the harassed (subjects) in impotence verily the weapon which wears out a king's riches? 555

In the case of a king, everlastingness of fame is brought about by just rule; in its absence, fame will not abide with the king. 556

What lack of rain is to the world, lack of mercy in a king is to the beings living in his country. 557

Worse than want is possession of wealth, if one lives under the sceptre of a king who does not act justly. 558

If a king acts unjustly, the clouds will skip the season and fail to rain. 559

The cow's yield will shrink and those with six duties (i. e., the brahmins) will forget the Vedas if the protector fails to protect his people.

(Note: six duties=learning, teaching, performing religious rites, guiding others to do so, giving and receiving gifts.) 560

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He is a king who enquires impartially into an offence, and punishes suitably (to the crime) in a preventive manner. 561

Let those who wish for their wealth not to leave them for a long time, raise (the rod) sternly and lay it on gently. 562

If a king is one who, indulging in a reign of terror, wields a cruel rod, he will be soon ruined positively. 563

That king of the bitter epithet, which says: "our king is a cruel one", will be short-lived and will be speedily ruined. 564

The vast wealth of the king with no time (to give an audience) and of harsh mien (when he is met by people) is as if it had fallen into the hands of a ghost. 565

If a king is a man of harsh words and is lacking in mercy, his vast wealth, instead of being long-lasting, will be lost forthwith. 566

Harsh words and excessive punishments are rasps which file away a king's steely strength. 567

The fortune of the king who acts without deliberation and without consulting his ministers, will shrink day to day, if he gives way later to anger and falls foul of them. 568

The (tyrranous) king who has not provided himself with a strong place of refuge, will, when war [revolution] comes, be seized by terror and soon perish. 569

A harsh king will gather round him a retinue of unlearned men; there is no greater burden to earth than that (retinue). 570

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(Note: The Tamil title of this chapter is CUNNOTTUM ('Cu' and 'tu' pronounced as in 'cut', 'o' as in note'). The commentary explains the word as the inability to say 'no' to those who have closely moved with one. As this quality is expressed by the indulgent look cast on such persons, the name for this chapter came to be what it is.)

This world exists because there exists (in kings) the surpassing beauty called the indulgent look. 571

Human affairs run on the indulgent look; the existence of those without it is a burden to the earth. 572

Of what use will a melody be if it is not linked with (the craft of) music? Of what use are eyes when they are devoid of the indulgent look? 573

Apart from seeming to be in the face, of what avail will eyes be without indulgent look within limits? 574

The indulgent look is an adornment to the eyes; if it is not there, they should be considered as sores. 575

Similar to a tree rooted in the soil are those who, though equipped with eyes, do not cast indulgent glances. 576

Those without the indulgent look are eyeless people (indeed); those who (truly) have eyes never lack the indulgent look. 577

This world belongs to those who are capable of showing indulgence without detriment to their duties. 578

Even towards those who are of a spiteful nature, the trait of indulgent forbearance is best. 579

Those who prize the highly desirable quality of the indulgent look will eat poison even though they have seen it served (by their bosom friends), and will remain friendly (with them). 580

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Spies and celebrated works on justice,—know these two as the king's eyes. 581

It is the duty of the king to know at once all that happens everyday among all (his enemies, allies and neutrals). 582

The king who, does not spy through his spies and examine the significance (of their information), has no other means of gaining victory. 583

A spy is he who investigates every one, such as the executives, relatives and enemies (of the king). 584

A spy is he who can assume impenetrable disguises, and, remaining fearless under scrutiny, will not in any circumstance disgorge (his secrets). 585

A spy is he who can infiltrate (into a place) assuming the guise of ascetics and spy about, and who is dauntless no matter what (the people there) may do (to him). 586

A spy is he who can manage to hear from inner sources things which are hidden, and who has no doubts about what he has found out. 587

Let a king check up through another spy even the information which a spy has brought by his spying, and then accept it. 588

Deal so with your spies that spy does not know spy; let a thing be believed (only) when (independent) reports of three spies (on the thing) agree. 589

(Let a king) never do honour to a spy overtly; if he does so, he would become one who has exposed a secret. 590

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Zeal is that by possessing which persons are said to be men of possessions: those without it, but possessing other things, are they men of possessions? 591

Possessing zeal is possession (indeed); possession of material things will not last but will vanish. 592

Those who have in their possession lasting zeal will never lament saying: "we have lost our wealth". 593

Wealth will enquire the way and go to him who has unwavering zeal. 594

The length of the lotus (stalk) is in proportion to the water; men's prosperity is in proportion to their zeal. 595

Let all thinking (of a king) be for (his) advancement; even if it fails to be gained, that thought is as good as non-failure. 596

Men of ardour will not be daunted by disaster; the elephant even when pierced by a shower of arrows will still maintain its pride. 597

People without zeal will never gain the pride of thinking themselves munificent givers in the world. 598

Though huge (in body) and endowed with sharp tusks (besides), the elephant will be frightened if a tiger attacks it. 599

Great zeal is the most sound wisdom to a person; those without it are mere trees, the difference being only in the human shape. 600

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The undimmed lamp called one's clan will be snuffed out on the accumulation of the soot called laziness. 601

Let those who want their clan to become a real clan treat laziness an plain laziness [and make no excuses for it]. 602

The clan in which a fool who nurtures laziness in himself was born, will die out before him. 603

Their clan will perish and blemishes will multiply in the case of those who, caught in the slough of sloth, are lacking in earnest endeavour. 604

Laziness, procrastination, sleep, lack of vigilance,—these four form the coveted craft of those destined to perish. 605

It is seldom possible for lazy people to get any remarkable gain even if the wealth of the lords of the earth were to accrue to them of its own accord. 606

Men who fall in love with laziness and lack earnest endeavour shall have to listen first to severe reprimands and later to derisive words (from their friends).

(Note: later i. e., when their friends find that reprimands are of no avail) 607

If laziness would take root in a man of noble birth, it would make him a slave to his enemies. 608

The stigma which has come upon a man's clan and his own manhood will perish the moment he gives up indulging in laziness. 609

The king who is devoid of laziness will gain in one stroke all the territory spanned by Him (Lord Vishnu) who measured (the world) with His feet. 610

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One should not get disheartened, thinking that a job is difficult of execution; perseverance will give one the capacity (to do it), 611

Forsake inertia in your affairs; the world forsakes those who forsake the indispensable virtue called effort. 612

The proud quality called philanthropy depends on the quality called perseverance. 613

Philanthropy of a man without perseverance will end in disaster like the swordsmanship of a coward. 614

He who takes no pleasure in pleasures but takes pleasure in achievements is a pillar which relieves his relatives of their burden of sorrow and holds them up as well. 615

Perseverance will increase wealth; lack of perseverance will bring in want. 616

The wise say that Madam Murky Misfortune lurks in (a man's) laziness, and Dame Good Fortune resides in the perseverance of the man devoid of dronishness. 617

Not being lucky is no slur upon any one; but not to know whatever should have been ascertained, and to lack perseverance is a slur.

(Note: whatever should have been ascertained=strength, time and place; see chapters 48, 49, 50). 618

Though an attempt may be unsuccessful through divine decree, perseverance will, at least, pay the wages for the physical labour put in. 619

Those who unflaggingly strive without giving way to despair will see the back of Fate (in retreat). 620

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Laugh when a calamity comes upon you; there is nothing like laughter for overcoming it. 621

Even flood-like troubles will vanish when the man of wisdom thinks of them (as otherwise) in his mind.

(Note: Parimelazagar comments: "Troubles are only a concept of the mind") 622

Those who are not troubled by troubles will cause trouble to troubles. 623

Trouble which besets a man who labours like a bullock (dragging a cart) on all kinds of gradients will itself fall into trouble. 624

Disaster which befalls a man who remains undaunted even if troubles come in succession will itself meet with disaster. 625

Those who did not know miserliness (in prosperity) saying: "we obtained (this wealth)", will they be miserable (in penury) saying: "we have become destitute"? 626

The wise, knowing that the body is a prey to troubles, will not deem troubles as troubles. 627

He who does not long for pleasures, and knows that troubles are quite natural, does not undergo suffering. 628

He, who in (times of) joy (even while physically relishing it) does not crave (with his mind) for the joy, will not feel the suffering in (times of) suffering (even while physically experiencing it). 629

If one takes pain as pleasure, an eminence which will cause the respect of [even] one's foes will ensue. 630

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A minister is he who is capable of successfully conceiving a remarkable (i. e., facile but highly profitable) project, and of thinking out the men and means (required) and when and how to do it. 631

A minister is he who, along with the above five, is well endowed with steadfastness, ability to protect the people, knowledge (of 'do's and 'dont's) through study (of books on ethics), and perseverance. 632

A minister is he who is capable of sowing discord, cultivating and gaining allies, and uniting those who had become estranged. 633

A minister is he who is capable of correct choice (of the most feasible method of executing a project), expert execution and decisive speech (carrying conviction) 634

A worthy counsellor is he who is replete (with learning) and is a man of deliberate speech, and who, aware of the (king's) projects of beneficence, knows how to act in every circumstance (such as high, low and middling state of the king's fortune). 635

What rare subtleties (of enemies) are there which can stand up to those who have acumen along with book (lore)? 636

Even when one knows the best technique (according to the books), let him act after acquainting himself with the (current) worldly practice. 637

Even if he (the king) is one who spurns advice and is himself ignorant, it is the duty of the man at his side (minister) to tell him what is good (for him). 638

More preferable are seven crore enemies than an evil-contemplating minister by one's side. 639

Those who do not have executive ability will, in spite of perfectly planning (a project), execute it imperfectly. 640

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Become possessed of the gift called the gift of the tongue; that gift is not to be classed with any other gifts. 641

As both riches and ruin come through it (speech), be on guard and avoid any lapse in speech. 642

Speech is that which, aspiring for those qualities (in it) which will bind [to the speaker] those who listen (in a friendly spirit), is spóken in a manner which will make even those who would not (out of enmity) listen crave (for friendship again). 643

Utter words after assessing (your) capacity (and that of the hearer); nothing is more right or profitable than that (manner of speaking). 644

Say your say, after ascertaining that there is no other word which can counter your word. 645

To so speak that people are made to long (to hear more), and to grasp the gist of others' words is the ideal of those faultless in the craft of ministership. 646

He is skilled in speech, is tireless, and is not awed (by an assembly); it is seldom possible for anyone to overcome him in a controversy. 647

If the world gets a person who can marshal his arguments and present them pleasantly, it will promptly accept them. 648

Those who do not know how to express themselves in a few faultless words, will love to say a lot. 649

Those who are not capable of explaining impressively to others what they have learnt are like a cluster of flowers which, though fully blown, have no fragrance. 650

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Excellence of one's ally will yield wealth; purity of one's action will give everything one desires. 651

Deeds which do not yield merit (in heaven) and glory (on earth) should in all circumstances (see V. 635) be eschewed. 652

Let those who wish to prosper eschew deeds which ruin one's reputation. 653

Men of unwavering wisdom will not do anything mean even though they fall on evil days. 654

Do not do anything which you will regret (later) saying: "what a thing (have I done)"; but if you have done it, it is better not to do that (regretting) later. 655

Even if a person witnesses his mother's hunger, let him not do anything which perfect men despise. 656

The extreme poverty of men of perfect character is superior to wealth gained by courting infamy. 657

Forbidden deeds, even if they are possible, will bring sorrow to those who commit them instead of shunning them. 658

Everything gained by making (others) weep will quit, leaving one weeping; riches of pure category, though lost, will benefit one later on. 659

To protect the king by wealth gathered by evil means is like storing water in an unbaked mud pot. 660

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What is called steadfastness in action is just the steadfastness of mind of a person; all the rest are extraneous. 661

It is said that the conclusions of those (ministers) who have explored (the codes of ethics) take these two lines, – not to undertake anything liable to fail, and not to be disheartened by failure. 662

To so act that one's action is revealed only at the end is fixedness of purpose; if revealed midway, it will give endless misery. 663

To say is easy for everyone; but to do according to what one said is not possible (for everyone). 664

Steadfastness in action of a minister renowned for his ideas, and eminent (by other criteria as well) will be highly thought of as it results in good (i. e., fame and fortune) to the king. 665

Whatever they plan they will achieve as planned, provided the planners are men of resoluteness. 666

Do not despise any one looking at his size; the world contains many persons who are like the small linchpins to the huge rolling juggernaut. 667

Perform unwaveringly and without procrastination that action which has been planned without confusion. 668

Although extremely irksome, perform resolutely the deed which will yield joy. 669

Whatever other strength they may possess, the world will not esteem those who do not value steadfastness in action. 670

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The end of all deliberation is arriving at a decision ; it is wrong for (action on) that decision to be bogged in delay. 671

Delay those deeds which may be delayed ; delay not those deeds which ought not to be delayed. 672

Direct action (war) is good wherever it will avail ; where it will not, look for some other measure which will succeed, and then act. 673

Remnants of an action or of an enemy, both these, when you come to think of them, will ruin one like the remnants of a fire. 674

Think well till you have excluded all obscurity about these five,– the cost, the instrument, time, place, and the deed itself, and then act. 675

Weigh the execution (of the deed), the possible obstacles (thereto) and the great gain if your attempt succeeds, and then act. 676

The course of action for a man who has undertaken a project is to obtain the opinion of the man who knows its intricacies. 677

Accomplish one deed through another deed ; it is like tethering one rutting elephant by another rutting elephant. 678

Allying to oneself those who have not allied (with enemies) is more urgent than conferring favours on one's friends. 679

Those (i. e. ministers) of petty kingdoms, fearing internal demoralisation, will, if an opportunity for peace occurs, bow down to the superior force and seize (the opportunity). 680

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Attachment (to kith and kin), birth in a befitting family and accomplishments appreciated by kings,– these three are the qualities of an ambassador. 681

Loyalty, knowledge (of what will be advantageous to him) and skill in choice use of words are three indispensable (qualities) for ambassadors. 682

Becoming an expert among experts in the books (on ethics) is a quality of one who would announce to javelin-bearing kings (murderous kings) (a course of) action which would give victory (to his king). 683

Let him go on an ambassadorial mission who has a combination of these three,– native wisdom, commanding presence and well-sifted learning. 684

An ambassador is he who brings good (to his king) by coherent presentation of his case, pleasing speech and avoidance of provocative words. 685

An ambassador is he who is learned (in the codes of ethics), does not fear intimidating looks, can speak impressively and knows the method suited to the occasion. 686

He is the best (of ambassadors) who knows the proprieties, propitious time, suitable place, and who speaks with forethought. 687

Integrity, winsomeness, intrepidity,—these three along with truthfulness are the qualities of one who would deliver his king's message exactly as instructed. 688

He who would convey a message (of his king) to another king should be a stout-hearted person who will not utter any demeaning word even by a slip of the tongue. 689

An ambassador is he who would unhesitatingly bring glory to his king (by delivering a message to another king exactly as instructed by his own king) even though it would bring about his own death. 690

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Like people who warm themselves at a fire, let those who move closely with irascible kings neither move too far away nor go too near. 691

Not to desire those things which the king is fond of will give one lasting riches through that king himself. 692

If a minister would guard himself, let him guard himself from serious faults, for, if the king suspects, it is seldom possible to convince him to the contrary. 693

In the company of august persons, conduct yourself avoiding whispering in the ear (of your neighbour) and exchanging smiles with others. 694

Neither eavesdrop to learn a secret nor pester (a king) with questions, but when he voluntarily discloses it listen to him. 695

Find out the king's mood, bide the time and say in a desirable manner essential and not-displeasing things. 696

Say highly useful things in which the king is interested, and always leave unsaid purposeless things, even if he enquires about them. 697

Ministers should never slight a king on grounds of youth or kinship, but should comport themselves suitably to his inherent divine nature. 698

Men of unwavering wisdom will not presume on their acceptability to the king and do imacceptable things. 699

Taking the liberty of doing improper things presuming on one's long association (with the king) will bring about one's ruin. 700

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The minister who can divine (the king's) intention by looking (at his face and eyes), obviating his saying (it), is an adornment to this world girt by ever undiminishing water. 701

He who can divine without any doubt what is in the (king's) mind should be held equal to a god. 702

Even by giving anything of his possessions [See V-381] let a king acquire that man who can divine (another's) mind by (the working of his own) mind. 703

Though similar by organs, the rest are different (by intelligence) from those who grasp what is thought (by a person) without the necessity of (his) saying it. 704

How do eyes, (best) among the organs (of a person), profit one if they cannot understand a person's intention through their power of observation? 705

Like crystal which reflects the colour of an object beside it, the face will reveal the emotions of the heart. 706

Is there anything more intelligent than the face? Let the soul (i. e., the heart) feel pleased or displeased, the face will forestall it (in expressing those feelings). 707

If one can get somebody who can look into one's mind and redress one's grievances, it is enough to stand merely facing him. 708

If one (a king) can get persons (ministers) who understand the ways of the eyes, the eyes (of other king's) will tell (them) the enmity or amity (hidden in their hearts). 709

When you come to think about it, nothing but the eyes are the rod by which those who are said to be sharp men gauge (a king's thoughts). 710

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Let them, who are perfect in the knowledge of the range of words, know and study their audience, and then speak. 711

Let them, who are blessed with the knowledge of the import of words, ascertain the mood of the audience and speak with a clear grasp of their subject. 712

Those who venture to speak without knowing the audience neither know the nuances of speech nor do they have erudition. 713

Before brilliant men be brilliant; before ignorant people assume an ignorant look. 714

Best of all good qualities is the modesty of not speaking out of turn in the midst of superiors. 715

A slip before men of wide learning and (true) understanding (thereof) is like stumbling on the (spiritual) path. 716

A learned person's erudition will shine in an assembly of men who can unerringly recognise a good speech. 717

Speaking before men of intuitive perception is like watering a bed of growing plants. 718

Let not men, who usually speak good things to good purpose to a good audience, say those things, even through oversight, to a stupid audience. 719

Do not say anything before men who are not of one's kind; (if you do so) it will be like spilling ambrosia in a a dirty courtyard. 720

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After having ascertained the nature (of the audience), those who are perfect in the command of the range of words will not falter before a mighty assembly. 721

Those who are said to be learned among learned men will say impressively before learned men what they have learnt. 722

Many are the men who would go (fearlessly) to their death in the midst of enemies, but few who are not afraid of an audience. 723

Deliver impressively before learned men what you have learnt, and gain knowledge in subjects outside your learning from experts in them. 724

Study logic diligently in due course (i.e., after philology) in order to give replies without fearing the audience. 725

What business have they with swords who are not stout-hearted men? What business have they with books who dread a shrewd audience? 726

The learning mastered by those who feel nervous in an assembly is like a shining sword in the hands of a coward in the midst of enemies. 727

Though they may have studied many books, those who cannot speak impressively in a good assembly are of no use. 728

It is said that people, who, though learned, fear an assembly of good men, are worse than unlearned men. 729

Those men, who, out of fear of the assembly, cannot deliver impressively what they have studied, resemble the dead even though they exist. 730

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A county is that where cultivators of unfailing produce, worthy men (ascetics, brahmins etc.) and men of undiminishing wealth are found together. 731

A country is that which is covetable on account of its vast riches, and which, free from calamities, yields abundant produce. 732

A country is that which can bear simultaneous accession of burdens, and which, nevertheless, voluntarily pays to the king his entire dues.

Note : burdens=people and cattle of other countries seeking refuge due to invasion, tyranny or famine in their own countries. 733

A country is that which flourishes without cruel famine, unceasing pestilence and devastating enemies. 734

A county is that which is free from numerous factions, subversive internal foes and murderous petty chieftains who harass the king. 735

It is said that the country which knows no devastation (by enemies), and which, even when devastated, does not decline in prosperity is the best of countries. 736

The two waters (surface ones like lakes and subterranean ones like wells), well-situated mountain ranges, rivers therefrom and strong fortresses,—these are the features of a good country. 737

Freedom from epidemics, riches, good harvests, happiness (of the people), safety,—these five are said to be ornaments to a country. 738

It is said that a country is that which has unlaboured for prosperity; that country which yields prosperity only when (laboriously) sought for is not a country. 739

Even though conformity with the above (definitions) is achieved, a country without love between the king and his people is worthless. 740

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To the mighty too a fortress is an asset; to those who seek it in fear of the enemy it is (of course) an asset. 741

A fortress is that which has crystalline (and ever undiminishing) water (in moats), open (barren) space (in front of it), a hill, and beautiful (cool) shady forest. 742

The [military] manuals say that a fortress is a combination of these four,—height, thickness (of foundations), strength and unapprochability. 743

A fortress is one which, though having wide expanse of space, has only a small sector to be defended and which destroys the ardour of attacking foes. 744

A fortress is that which is impregnable, well provisioned and is excellently suited to the (fighting) requirements of the inmates. 745

A fortress is that which contains everything (required by the inmates), and has doughty auxiliaries at all (vulnerable) points. 746

A fortress is that which, though besieged, can throw off the besiegers, and is impossible of capture by treachery. 747

A fortress is that where the inmates can, holding their positions (without yielding ground), overcome the most able besiegers. 748

A fortress is that which is eminent by the renown of the doughty deeds (of the inmates) resulting in the overthrow of the enemies at the very outset of battle. 749

Whatever excellences a fortress may possess, they are as good as naught to men who are not magnificent in action. 750

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There is nothing other than wealth which makes a nobody to be considered as a somebody. 751

Everyone will despise the have-nots; all will honour the rich. 752

The unfailing light called wealth will reach any land one may think of, and eradicate the darkness (called enmity). 753

Wealth come by without oppression and through knowledge of gaining it will give merit and happiness. 754

Kings should not resort to but should discard ways of earning wealth which are not in conformity with charity [see Ch. 25] (shown by him to his subjects) and love (shown by them to him). 755

Escheats, revenue from customs and tributes paid by enemies belong to the king.

(Note: Escheat=property that accrues to the king for want of an heir or by forfeiture). 756

The child called 'charity' [See Ch. 25] begotten by love is brought up by the foster-mother called wealth. 757

A project undertaken with (ready) money in hand is like watching an elephant-fight by ascending (to the top of) a hill. 758

Make money; it is the steel which saws off the pride of foes; there is nothing sharper than that (for that purpose). 759

The other two ideals (viz., righteousness and bliss) are together easy objectives to those who have amassed unlimited white money.

(Note: white money=honestly acquired money as opposed to 'black money'.) 760

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77. QUALIFICATIONS OF AN ARMY (Limb V)

A dauntless mettlesome army comprising all the (four) units is the best of all the riches of a king.

Note: four units=chariot corps, elephant corps, cavalry and infantry. 761

Dauntless fortitude in reverses in spite of decimation is not possible to any other than veteran forces. 762

What matters it if a hostile force of rats roars like the sea? It will be routed on a snake hissing at it. 763

An army is that which has a long tradition of valour and is unconquerable and incorruptible. 764

An army is that which, even though Death himself falls upon it with fury, can face him unflinchingly. 765

Intrepidity, honour, noble tradition and the king's confidence,—these four, indeed, are the armour for an army. 766

An army is that which knows how to be drawn up to throw off an assault, and which can by-pass the dust of [i. e., manoeuvre around] an enemy's army and attack it. 767

An army will gain renown by its [spick and span] appearance even though it lacks power of attack or resistance. 768

An army will be victorious if there is no desertion or hatred of authority, or privation. 769

In spite of having plenty of resolute men, an army is no more when its commanders are no more. 770

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Oh enemies! don't face my lord (in battle). Many are those who faced my lord and are now marked by stones. 771

It is sweeter to carry a lance which missed an elephant than an arrow which pierced a rabbit in the shrubs. 772

Ruthlessness towards enemies is called manliness; chivalry towards a fallen foe is called its apex. 773

Having thrown the lance in hand on an (attacking) elephant, the warrior returning (for another lance) will pluck out the lance stuck in his body, and exult. 774

If their glaring eyes would wince and wink on the enemy hurling a lance, is it not a rout to stout-hearted men? 775

A warrior reckoning his days will count as wasted days all the ones on which he received no proud wounds. 776

Wearing the anklet (of valour) is but an embellishment to men who, in love with world-encompassing fame, do not love life. 777

Brave men, who do not fear for their lives if a war breaks out, will not diminish in their ardour (for war) even if the king were to be annoyed at it. 778

Who has the right to scoff at the failure of those men who die to prevent the failure of their vows? 779

If one can die, making the king's eyes well up with tears, such a death is worth gaining even by begging for it. 780

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What are more difficult to cultivate than friendship? What other excellent refuges against (enemies') actions are there like it? 781

Friendship between water-like men [see V. 195] is like the waxing of the crescent moon; friendship between fools is like the aftermath of the full moon. 782

Even like the pleasure a book yields every time it is read is acquaintance between men of culture the more and more it is cultivated. 783

Making friendship (with another) is not for merry making; it is to step forward and sternly reprimand (him) in case of excesses. 784

[Frequent] meetings and [constant] association are not necessary; it is (mutual) feeling only which gives the privilege of friendship. 785

Exhibiting friendship through a beaming face only is not friendship; feeling friendly with the heart (also) beaming with love is friendship. 786

Turning aside a friend from ruinous ways, leading him into good ways and sharing his troubles in adversity is friendship. 787

Like the hand of the man whose dhoti (loin cloth) has slipped, friendship is that which instantly eradicates the distress of the friend. 788

If you ask what is the crowning glory of friendship, it is unswerving steadfastness in holding up (a friend) in every possible way (from slackening in spiritual and worldly endeavour). 789

Even if one were to expatiate thus: "so dear he is to me and I to him", friendship will be polluted. 790

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There is no greater evil than rushing into friendship without proper investigation; having made a friendship, there is no escape from it to those who honour friendship. 791

A man who makes friendship without repeated scrutiny (from various angles) will, in the end, bring on himself fatal grief. 792

Make friends with a person after ascertaining all about his character, lineage, faults and whether his relatives do not forsake him. 793

It is good to gain, even by paying for it, the friendship of a man who hails from a good family and who fears infamy coming upon him. 794

Search for and make friends of those who will reduce you to the point of tears telling you what is not right, and who will reprimand you (in case you do wrong), and who are capable of making you do right. 795

There is wisdom to be gained even from misfortune; it is a yardstick to measure one's friends. 796

What is said to be a profit to a person is renouncing the friendship of fools and quitting their company. 797

Think not of deeds which will make your heart quail; (similarly) never cultivate the friendship of those who will desert you in adversity. 798

The friendship of those who desert one in adversity will hurt a man's heart if he recollects it even when (Death) strikes him. 799

Cultivate the friendship of spotless men; give up, even by paying something, the friendship of those who do not conform (to the [code of the] world). 800

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If you ask what intimate friendship is, it is that which does not object to the liberties taken by a friend. 801

Liberties taken by a friend are the (very) organs of friendship; it is the duty of perfect men to be agreeable to them. 802

Of what use is intimate friendship if it will not put up with the privileged actions (of one's friends) as if they had been done (by oneself)? 803

If friends would act on their behalf without asking them, due to the privilege of friendship, wise men will like it on account of the desirability of the action. 804

If intimate friends do some painful thing, take it either as a piece of foolishness or privilege of friendship. 805

Those who live up to the rules (of friendship) will not forsake their connection with friends of ancient standing even when loss has been caused by them. 806

Men of long-standing loving friendship will not cease loving their friends even though they do something ruinous to them. 807

The day on which a friend takes an unwarranted liberty is a red-letter day to men capable of intimate friendship which will not brook anyone speaking of the shortcomings of one's friends. 808

The world will like those who do not give up the friendship of men of unbroken long-standing amity. 809

Those who do not depart from their urbanity towards intimate friends (even though they gave offence) will be liked even by those who do not love them. 810

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Friendship with those without character, even though they may (through excessive devotion) appear as if they would drink up one, had better decline rather than develop. 811

What does it matter if one gains or loses the friendship of those incompatible persons who will dote on one if there is something to be gained and desert one when there is nothing to be gained? 812

Friends who weigh the gain, those who take what they can get (prostitutes) and thieves are all alike. 813

Loneliness is better than friendship with men who are like an untrained charger which, when war comes, tosses one [off its back] (in the battle-field) and runs away. 814

It is better not to gain rather than gain the base friendship of mean people, who, though befriended, will not serve as bulwarks (in adversity). 815

Enmity of a wise man is a crore of times better than intimate friendship of a fool. 816

(What is forthcoming) from enemies is ten crores of times better than (what comes of) friendship with those who belong to the category of boon companions. 817

Without telling them, simply drop the friendship of those who evade doing a service in their power, pretending it to be impossible. 818

Association with those whose deeds are contrary to their words is harmful even in a dream. 819

Check even the least overture of friendship of people who pose as friends in private and slander you in public. 820

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Friendship of those who move as friends without real attachment is an anvil for one to be smashed upon when opportunity occurs. 821

Friendship of those who seem like intimates but are not really intimates will change like minds of women. 822

In spite of studying many good books, it is seldom possible for malicious people to become friendly-minded men. 823

Wily people who wear a sweet smile on their faces with evil in their hearts should be feared. 824

Those who are not heartily in accord (with us) should not be trusted in any matter by their words. 825

Even though they speak beneficial words like friends, the words of unfriendly people can soon be discerned. 826

Do not be taken in by the humility in the words of enemies, since bending of the bow indicates danger. 827

A weapon is likely to be hidden even in hands folded in supplication; tears shed by enemies are also like that. 828

To keep them in good humour by reciprocating their friendship and to feel murder (in the heart) is a policy to be adopted towards those who (outwardly) make a great display (of friendship) and despise one (in their heart of hearts). 829

When a time comes for foes to pose as friends, exhibit friendship in the face excluding it (however) from the heart, and (later) abandon that (facial friendship) too. 830

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If you ask what is that peculiar thing which is called folly, it is grasping the baneful and discarding the beneficial. 831

Folly of follies is to love conduct unbecoming to oneself. 832

Being lacking in a sense of shame and compassion, failure to investigate into things and not cherishing (things which ought to be cherished, e. g., noble birth, learning, good conduct etc.) are characteristics of fools. 833

There are no greater fools than the fool who has not gained control of the self [See ch. 13] though he had read about it and realised its benefits and has preached it to others. 834

A fool will create for himself in one (birth) the hell in which he will flounder for seven (births to come). 835

If a fool, who does not know the method of execution, undertakes a project, it will result not only in failure but also in his wearing the handcuffs. 836

If a fool gains great wealth, his kith and kin will fast while strangers eat their fill. 837

If a fool happens to get in his hands some possessions, it will be like a mad man getting intoxicated. 838

Friendship among fools is sweet indeed; separation causes no suffering. 839

A fool stepping into an assembly of perfect men is like stepping into bed with unwashed feet. 840

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Want of wisdom is want of wants; the world will not count want of any other thing as want. 841

A man lacking in wisdom giving away anything with heart-felt pleasure is nothing but the good fortune of the recipient. 842

The harm which men lacking in wisdom do unto themselves cannot be done even by enemies. 843

If you ask what immaturity is, it is the self-conceit of deeming oneself endowed with wisdom. 844

Going about claiming a knowledge of those (books) which one has not read will lead to suspicion (of one's knowledge) of even that in which one is faultlessly learned. 845

It is poor wisdom to hide one's nakedness when one has not got rid of one's foibles. 846

The witless one who is indifferent to precious esoteric teachings brings on himself great misery. 847

He neither obeys instructions nor himself knows what to do; that being is a pest till it departs (from the world). 848

He who tries to instruct a man who is incapable of being instructed (on account of his conceit) will himself end up as an uninstructed man; the man who is not capable of being instructed will end up as an instructed man according to his own lights (on account of his pigheadedness). 849

He who says, 'it is not' of what the world says, 'it is' (such as God, rebirth, fruits of good and evil deeds etc.), will be considered a wraith in the world. 850

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(Obverse of Limb VI contd.)

Animosity is said to be the virus which breeds the barbarism called discord among all beings. 851

Even if a person does something hateful to you on account of your not allying with him, it is magnanimous not to do any harm to him out of animosity (towards him). 852

Extirpating out of one's heart the harmful virus called animosity will give undying impeccable glory. 853

If the misery of miseries called animosity will die out, it will yield felicity of felicities. 854

Who can think of overcoming those who can conduct their lives keeping away from animosity. 855

Near indeed is the failure and (utter) ruin of the life of the man who thinks it pleasant to indulge in animosity. 856

Men of animosity–nurturing ruinous wisdom will fail to see the truths of the victory-conferring codes of ethics. 857

To lean away from animosity spells prosperity (to a person); the more he inclines towards animosity the more will ruin incline towards him. 858

When prosperity is coming to him, a person will not think of animosity; when he works his own ruin he will think of indulging in it a great deal. 859

All misery results from animosity; from friendliness results the great wealth called real equity. 860

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Avoid incurring the enmity of the mighty; always prefer enmity with the weak. 861

He has neither love for his kin nor has he mighty allies, and he himself is not strong,–how will such a man crush the strength of his enemies? 862

Afraid (of things he need not fear), ignorant, unfriendly, miserly,–such a person is an easy prey to his enemies. 863

He who does not abandon anger and has no reticence is ever an easy prey at any place to any one. 864

Pleasing to his enemies is (the enmity of) the man who will not consult tradition(al codes of justice), will not do (therein–prescribed) advantageous deeds, does not mind infamy and is characterless. 865

The enmity of a king given to blind rage and inordinate lust will be welcomed. 866

Even at the cost of something, one should positively gain the enmity of him who having begun (an enterprise) does things incongruous to it. 867

If a person (king) is without (any of the) qualities (said in Ch. 39) and has many defects, he will become a man without allies; this will be an advantage to his enemies. 868

Sublime joy will never desert the attackers if they get an unwise and timid foe. 869

Fame will never attach itself to him who does not annex the easy riches to be got by enmity with a man who is not learned (in the codes on kingship). 870

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Even in fun one should not wish for the evil-begetting thing called enmity. 871

Even if you incur the enmity of husbandmen who wield the bow as their plough, never incur the enmity of husbandmen who wield the word as their plough.
Note: the word = the Codes of Ethics 872

He who incurs all alone the enmity of many is a more witless fellow than a mad man. 873

The world will come under the sway of the might (of arms and wealth) of the king who has the noble trait of making friends of his enemies. 874

Ally he has none, enemies he has two; let such a person make one of them his dear ally. 875

Whether a king trusted or did not trust a (hostile) person (in the past), let him not, in times of disaster, either ally with or part from that person, but leave him alone. 876

Never complain about your troubles to those (of your friends) who do not know your troubles; never parade your weakness before your enemies. 877

The jubilation of his enemies will die out when a king learns the method (of executing his enterprise), equips himself (suitably for achieving his purpose), and guards himself (against lack of vigilance). 878

Cut down a thorny tree when it is young; if it matures it will cut the hands of those who cut it. 879

Those who (out of disdain) do not crush the pride of those who antagonise (them), will utterly cease to be, on those antagonists merely puffing at them (at a later date). 880

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[Unwholesome] shade and water are harmful; (similarly) the behaviour of relatives, if it causes trouble, is harmful. 881

Fear not naked-sword-like enemies; but fear friendship of enemies posing as relatives. 882

Fear and guard yourself against internal enemies; in times of distress they will unfailingly cut you down like the potter's knife. 883

If an unrelenting internal enmity (to the king) arises, it will give various kith and kin-alienating troubles. 884

If an internal enemy related (to the king) rises (against him), he will cause many deadly troubles. 885

If lack of attachment occurs in those attached to a king, he can never succeed in escaping death. 886

A clan with internal enmity will never remain united (heartily), though united (to outward appearances) like the union of a copper casket (with its lid). 887

The strength of a clan infested by internal enmity will wear away under its attack like iron attacked by a file. 888

Even though it may be as small as a split sesame seed, internal enmity has ruin inherent in it. 889

Life of those incompatible with each other is like life in a hut in the company of a snake. 890

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Not to belittle the capability of capable men is the best of all safeguards of those who would safeguard themselves. 891

If one behaves without respect to great men, (such conduct) will cause unremitting trouble through those great men. 892

If you want to be ruined, give offence, without heeding the codes, to kings who, if they want to crush (other kings), can do (it at once). 893

The powerless doing harm to the powerful is equal to beckoning Death with one's hands. 894

Those who are looked upon with anger by a king of cruel might, where will they go (and survive)? Nowhere will they survive. 895

Survival is possible even though burnt by fire, but they will not survive who offend those who are great (by their austerity). 896

If worthy men of surpassing greatness (in austerity) get angry with a king, of what avail will be his magnificent many-sided life and astronomical wealth? 897

If rock-like (saintly) men would think of reducing (a kingdom) to ruin, those who seemed firmly rooted (in this world) will perish along with their subjects. 898

If men of lofty ideals lose their temper, even the king (of the devas, i. e., Indra) will lose his kingship at mid-term and perish. 899

If men of outstanding (spiritual) qualities get angry, even persons with limitless resources (of fortress, army, wealth and allies) cannot survive. 900

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91. BEING HEN-PECKED Limbs of State (Obverse of Limb VI contd.)

Uxorious men will not obtain any remarkable gain (merit); that (kind of pleasure which is the cause for their uxoriousness) is what men of ambition disdain.

Note: Uxorious=excessively or submissively fond of a wife; merit, see Note to V. 97 901

The wealth of the man who, without cherishing (his manliness), hankers for (the charms of) his wife, will be a disgrace (to all male-kind) and will bring shame on him too. 902

The unnatural quality of subservience to one's wife will ever cause one shame among good men. 903

The capability of the eternally-damned wife-fearing man will not gain eclat. 904

The man who fears his wife will always fear to do good to good people. 905

Those who fear the [smooth rounded] bamboo-like arms of their wives have verily no manliness even though they may live like the immortals. 906

Bashful womanhood is more honourable than manhood which obeys the bidding of a wife. 907

Men who dance to their wives' tune will neither satisfy the needs of their friends nor do righteous deeds. 908

Righteous deeds or the financial competence required therefor, or (for that matter) other pleasurable activities cannot be found in men who do the bidding of their wives. 909

The folly of falling in line with the wife is foreign to those who have their hearts on their jobs, and have, besides, (the) wealth (got thereby). 910

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(Obverse of Limb VI contd.)

The sweet words of those bedecked with bangles of choice-make, who desire a person not out of love but for his wealth, will cause harm. 911

Weigh the ways of characterless women who, weighing what they can gain thereby, talk of their character, and avoid their company. 912

The false embrace of mercenary women is like (hired undertakers) taking hold of a strange corpse in a dark room. 913

Those who have the wisdom to deliberate on (and do) things spiritual will never touch the lewd loveliness of those who covet only things material. 914

Men of sublime knowledge acquired by innate intelligence will not touch the lewd loveliness of those whose loveliness is common to all (who would pay). 915

Those who are destined to extend their fame (over the world) will not sink in the arms of those who, exulting in their excellence (in song, dance and beauty), display their base attractions (before those who would pay). 916

Only those without control of the mind will lie in the arms of those who embrace someone while their hearts are set on something else. 917

To men without discriminating wisdom, the embrace of enticing women, say the wise, is the deadly touch of a nymph. 918

The soft arms of promiscuous bejewelled women are the mire in which witless vile men sink. 919

Dissembling dames, drink and dice are the friends of those abandoned by the goddess of wealth. 920

Note: dissembling dames=very much the same as in V. 917 above.

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(Obverse of Limb VI contd.)

Those who lead a life of addiction to drink will not be feared (by their enemies), and moreover, will for ever lose their reputation. 921

Never take liquor; if any wish to, let those people take it who do not wish to be thought well of by perfect men. 922

Drunken revelry (of a person) even in the presence of her who begot him will be offensive; in that case what must it be to perfect men? 923

The good woman called Decency will turn away from men guilty of the despicable serious offence called drinking. 924

Buying stupor of the body by paying cash is due to not knowing what one is doing. 925

Those who sleep are not different from the dead; those who take liquor are, at all times, people who take poison. 926

Those who drink in secret and go about with a besotted look will have their secrets guessed by local people and will be laughed at for ever. 927

Give up swearing that you have no experience of drinking; because, the very moment drink is taken, even failings hidden in the heart will stand out very prominently. 928

Trying to reason with a drunkard is like searching with a lamp for a man who has dived into water. 929

When a person, during his sobriety, sees a drunken reveller, perhaps, he never thinks of his own muddled condition under drink. 930

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(Obverse of Limb VI Contd.)

Do not fancy gambling even if you keep winning; the winnings are like the steel hook which the fish swallows. 931

Is a course of well-earned righteous and happy life possible to gamblers who gain one and lose a hundred? 932

If a person would unceasingly keep calling (his bets on) the rolling dice, both his (acquired) riches and his sources of revenue will leave him and go elsewhere. 933

There is nothing else which brings on poverty as much as gambling which causes much misery and ruin of renown as well. 934

Those who took to the dice, the gambling den and the dexterity of their hand, and clung to them have been reduced to nothing. 935

Those who have been swallowed by the ogre called gambling will never enjoy a full stomach (here) and will suffer torments (in hell and in the hereafter). 936

Hereditary wealth and character will be ruined if one's time is spent in the gambling den. 937

Gambling will ruin a person's wealth, make him resort to cheating, kill charity (see Ch. 25) (in the mind) and (thereby) will make him suffer torment (here and in the hereafter). 938

Fame, learning, wealth, food and raiment,–these five will not accrue to a person if he takes to gambling. 939

Like the gambler who loves gambling the more and more he loses, the more one suffers torments (on account of the body) the more does the soul love (it, i.e., the body). 940

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(Obverse of Limb VI Contd.)

If (food or activity) exceeds or falls short (of what suits a person's constitution), the three (diseases) classified by authorities as wind etc., (bile & phlegm) will plague a person. 941

There is no need of medicine for the body if one would eat only after making sure that what had been eaten has been digested. 942

If digestion has taken place, know the limits (of your digestion) and eat (that much) again; for the being who has received a (human) body, that is the way to make it serve long. 943

After making sure that digestion has taken place, and on feeling very hungry, eat specifically only that which does not disagree with you. 944

No harm will come to life if not-disagreeable food is taken with self-denial. 945

Disease will linger with the glutton as happiness with him, who understanding (that such) reduction (is good), eats (accordingly). 946

If a person indiscriminately eats a lot beyond his digestive powers, diseases will grow in him beyond limits. 947

Diagnose the disease, discover the cause of the disease, find the way to subdue the disease and apply it successfully. 948

Let the learned doctor take into consideration the condition (i. e., the constitution, age, the degree of suffering and the stamina) of the patient, the condition of the disease (such as curable, incurable, or chronic; early, middle, or last stage; lightness or severity;), and the season and then act. 949

The afflicted man, he who removes (the affliction), the medicine and the attendant (on the patient),—the science of Medicine comprises these with four factors to each. (See Notes) 950

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Sense of shame and consistency (in thought, word and deed) are jointly natural to none other than men of noble birth. 951

Righteous conduct, truthfulness and sense of shame,—men of good birth will not lapse from these three. 952

Geniality (when the poor approach them), giving, sweet words and not despising (the have-nots) are said to be the characteristics of men born of genuine good families. 953

Men of good birth will not do demeaning deeds even though crores upon crores may be gained thereby. 954

Though their benefactions may shrink, men of ancient lineage will not depart from their civility. 955

Those who would live up to the blameless tradition of their families will not do unbecoming things, taking recourse to deceitfulness. 956

Faults in men of good birth will appear conspicuously like the spots on the moon in the sky. 957

If lack of compassion is found in a man of good family, the world will suspect him regarding his birth in that family. 958

The sprouts will disclose the nature of the soil; (similarly) words from the mouths of those born in a family disclose (the nature of that family). 959

If a man cares for what is good for him (fame and merit), let him wish for possession of a sense of shame; if he cares for his clan, let him wish for humility towards everybody. 960

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Eschew deeds likely to lower (the family) even though their omission may be of fatal significance. 961

Those who want (to maintain) their honour in addition to gaining glory will never do deeds unbecoming to their clan even though they may bring glory. 962

Humility during prosperity and dignity during degrading poverty are desirable. 963

When men have fallen from their high state, they are like hair fallen from the head. 964

Even men of rock-like towering status will be degraded if they do even a crab's-eye-sized (see V. 277) deed from which they should shrink. 965

Running after those who despise him neither gains a man fame nor takes him to the land of the heavenly ones: what else does it gain for him? 966

It is better for a man to be pronounced that very moment as dead than to continue to live trailing behind those who do not respect him. 967

When pride of good birth and one's honour have perished, is a life of pampering the flesh an elixir to prevent death? 968

Those who are like the 'kavarima' [probably yak], which sheds its life on shedding a single hair, will shed their life if dishonour comes. 969

The world will worship the haloed spirits of men of honour who cease to live when dishonour comes upon them. 970

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Zeal means repute to a person; to think of living without that is a disgrace to a person. 971

Birth is a common factor to all human beings; not so greatness, on account of disparity in their deeds. 972

Those who are not great (by achievement) are not great in spite of being in great positions; in spite of mean positions, they are not mean who are not mean in achievements. 973

Greatness is his if a person would lead his life keeping himself in hand like single-minded chaste women. 974

Men possessing (such) greatness will perform punctiliously deeds rare of achievement. 975

An idea, such as "we will cultivate the great and gain (their qualities)", is not within the range of thinking of petty people. 976

If distinctions (of birth, wealth and learning) fall to the lot of unworthy people, they would only result in excess of pride. 977

Greatness is ever modest; pettiness preens itself lost in self-admiration. 978

Greatness is absence of arrogance; pettiness is going to extremes of arrogance. 979

Greatness will shield the disgrace (of others); pettiness, on the other hand, will speak of only their foibles. 980

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It is said, that all good qualities come naturally to those who. knowing what is befittIng (them), live assuming perfection of character (as their ideal). 981

Beauty of qualities only is beauty of perfect men; other beauties are not to be counted as beauties at all. 982

(Universal) love, sense of shame, philanthropic munificence [see Ch. 22], the indulgent look [See Ch. 58], truthfulness,—these five are the pillars on which perfection of character rests. 983

Thavam [see Ch. 27] lies in the good quality of non-killing; perfection of character lies in the good quality of not speaking of others' foibles. 984

The strength of men who achieve things lies in humility; that is the instrument with which perfect men transform their enemies. 985

The touchstone of perfection of character is acknowledging defeat even at the hands of those who are not one's equals. 986

Of what use is perfection of character if it does not do good unto those who did evil? 987

Want is no disgrace to one provided there is (in him) the strength called perfection of character. 988

Even if the world's last-day cataclysm surges up, men who are said to be bunds to (the sea of) perfection of character will not give way. 989

If perfect men will fall short of perfection, this vast earth will not bear its burden. 990

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The characteristic called civility towards every one, the wise say, is easy to gain by easy accessibility. 991

Kindliness and being born in a neighbourly family,—these two go to make the characteristic called civility. 992

Similarity in form does not make one similar to (good) people; similarity in inherent civility is acceptable similarity. 993

The world will commend the civility of those who serve the world by their attachment to justice and righteousness. 994

Disparagement (of a person) even in fun is disagreeable; even in enmity, the quality of civility will be found in those who appreciate the self-respect of others. 995

World(ly life) (of men) survives because it it in the hands of people with civility; but for that it would perish, sinking into the earth. 996

Even if they are as keen as a file, men without human decency are like a block of wood. 997

It is a stain (on wise men) not to behave courteously even towards those who do not act in a friendly manner, and, in fact, do heartless things. 998

To those who are not capable of pleasant social intercourse, this very vast world is enveloped by darkness even in the daytime. 999

Vast wealth gained by men lacking in civility, is equal to good milk turned sour by the fault of the vessel. 1000

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The man who keeps a houseful of wealth but does not enjoy it is a dead man, since he does nothing with it. 1001

An inglorious birth (as a being with unappeasable demonaic hunger) will be caused by the delusion of clinging to wealth without giving (to others), in spite of knowing that everything is possible only by wealth. 1002

The birth of men who crave for amassing wealth and not for fame is a burden to the earth. 1003

The man who is liked by no one, what does he think he will leave behind him? 1004

Those who neither give nor enjoy their wealth have (really) nothing though they may have crores upon crores. 1005

He who neither enjoys it himself nor gives it to worthy people is a blight to his vast wealth. 1006

The wealth of one who does not give anything to those in want is like a woman of great charm growing old as a spinster. 1007

The wealth of the man who is not liked (by the poor) is like a poisonous tree in the heart of the village bearing fruit. 1008

Others will seize the splendid wealth hoarded by a person through self-denial, denial of affection (to friends and relatives) and disregard of righteousness. 1009

The temporary poverty of men of fabulous wealth is like the paucity of seasonal rains. 1010

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A sense of shame is being ashamed of shameful actions; quite another kind of shame is that felt by good women with beautiful foreheads. 1011

Food, clothes and the rest (such as sleep, fears, passion) are not different with different human beings; possession of a sense of shame is the distinction of good people. 1012

All souls depend on bodies; perfection of character depends on a sense of shame. 1013

Is not a sense of shame an adornment to perfect men? In its absence, is not a stuck-up gait a disease? 1014

The world will say that those who feel shame for others' infamy as much as for their own are homes for sense of shame. 1015

The great would rather have a sense of shame as their (protective) fence than long for gaining the boundless world. 1016

Those who possess a sense of shame will give up their lives out of a sense of shame; they will not give up their sense of shame for the sake of their lives. 1017

If a person will not feel ashamed of that which others feel ashamed of, that (lack of shame) will be capable of making Righteousness feel ashamed of him. 1018

If a man lapses from good conduct, it will brand his family; if lack of a sense of shame dwells in a man, it will consume (all) his good qualities. 1019

The animation of those without a sense of shame in their hearts is like the marionette deluding us by the aid of its strings as if it were alive. 1020

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Nothing is more honourable (to a man) than the pride of perseverance in declaring, "I shall not desist from accomplishing the duty (of elevating my clan)". 1021

Perseverance and profound wisdom,–through the steady application of these two qualities the clan will rise. 1022

God will gird up his loins and come forward to help one who says: "I shall elevate my clan". 1023

The attempt of the person who labours without procrastination to raise his clan will succeed by itself even without any planning. 1024

The world will claim kinship with and surround that person who is free from any wrong-doing and leads a life of elevating his clan. 1025

What is called good leadership is to gain for oneself the leadership of one's clan. 1026

Just as the burden falls on the stout-hearted in a field of battle, so too, in a community, the burden falls on the most capable ones. 1027

There is no special season for those who strive for the uplift of the community; if they dally or think of their prestige, the community will suffer. 1028

Is the body of the man who would shield his clan from distress a receptacle for distress only? 1029

The community which has no able man to buttress and hold it up, will crash when the axe called calamity fells down its main support. 1030

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Having wandered round (trying its hand at many things), the world still follows the plough; therefore, notwithstanding its hardships, agriculture is the best (profession). 1031

The ploughmen are like linchpins to the people of the world, since they support all those who, unable to do ploughing, desert it (for other jobs). 1032

They really live who live by the plough; all the rest are trailers after others (employers) feeding themselves by beseeching them. 1033

Bounteous men who have food-grains in their possession will see under their (king's) umbrella (i. e., suzerainty) the (lands under the) shade of many (kings') umbrellas. 1034

Those who live by ploughing with their own hands will never beg; (on the other hand) they will ungrudgingly give the things which those who beg from them want. 1035

If ploughmen will fold their arms [and sit still], there will be neither the thing (food-stuffs) desired by all nor stability (in their ascetic life) to those who say that they have renounced (the world). 1036

If one ounce of earth (turned up by the plough) is allowed to dry to one quarter of an ounce, the field will yield luxuriously without even a handful of manure. 1037

Better than ploughing is manuring, and better than watering is protecting the crops after weeding. 1038

If a farmer will stay away without visiting his field, the field will in disgust go into the sulks even like his wife. 1039

When good Mother Earth sees those who plead poverty and remain idle, she will laugh at them. 1040

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If you ask what is as painful as want, want only is as painful as want. 1041

The wretch called Want (when he comes) will come depriving one of (pleasures) here and (in the) hereafter. 1042

Hankering, otherwise called poverty, will annul one's ancient ancestry together with the kind of (soft) speech that goes with it. 1043

Even in men of good birth, want will cause dejection out of which degrading words are born. 1044

Out of the misery called poverty many other miseries will arise. 1045

Though they may clearly understand profound truths and expound them, the words of the poverty-stricken will not carry weight. 1046

The man who is stricken by poverty—which is alien to righteousness—will be looked upon as an alien even by the mother who begot him. 1047

Will the near-killing privation of yesterday come today too? 1048

One may sleep on a bed of fire, but one cannot close one's eyes by any means in a state of privation. 1049

People without the wherewithal for existence not utterly renouncing (their lives) means death to (i. e., waste of) somebody's salt and sake.

Note : Sake=Rice-beer; wherever rice is staple food, the left-over cooked rice is soaked in water in order to keep it fresh. This water gets slightly fermented and forms with salt to taste a beverage for the poor. 'Sake' is the nearest English equivalent to the term 'kaadi' (fermented liquid) in the original. 1050

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Beg if you meet people worthy of being begged from; if they withhold, it is their shame, not yours. 1051

Begging is a pleasure to a person if what is begged for is come by without any distress. 1052

There is a beauty in standing before and begging from people with ungrudging hearts and understanding of (other people's) self-respect. 1053

Begging from those who do not know 'withholding' even in their dreams is indeed equal to giving. 1054

It is because there are ungrudging men in the world that people undertake begging by merely standing before them. 1055

The miseries of poverty will vanish altogether on seeing those who do not have the miserable habit of withholding. 1056

The heart (of one who begs) will become happy and rejoice within itself on seeing those who give without despising or reviling. 1057

If there are no beggars, (the movement of people of) this vast world with cool spaces will be like a marionette strutting to and fro (on the stage). 1058

What fame would there be to givers if there are none agreeable to beg and receive. 1059

He who begs should not get angry; his own miserable poverty should serve as sufficient example (to understand the occasional predicament of givers). 1060

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Not to beg even from people dear as one's eyes and who give gladly without concealment is worth a crore. 1061

If the Creator of the world has decreed that people should live even by begging, let Him perish, driven from pillar to post. 1062

There is no greater obduracy than the obduracy of trying to end the misery of one's want by begging. 1063

All the world put together cannot contain the greatness of the self-control which will not stoop to begging even during [the worst period of] lack of wealth. 1064

There is nothing sweeter to eat than what one's labour has given even if it were only limpid watery gruel. 1065

Even if one were to beg for water for the cow, there is no greater disgrace to one's tongue than that act of begging. 1066

I beg of all of you who beg, if you must beg, never beg of those who withhold what they have. 1067

The helpless boat called begging will be smashed when it strikes against the rock called 'withholding'. 1068

My heart merely melts when it thinks of begging; but it dies without leaving a trace on thinking of withholding. 1069

The beggar's life departs on being told 'no'; where then will the life of the withholder hide? 1070

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The vile are exactly like human beings; we have never seen any one so identical like them. 1071

The vile are more blessed than those who know what is good for them; for they have no worries in their hearts. 1072

The vile are like the heavenly ones, since they too do as they please. 1073

If a vile person sees people less vile than himself, he will outdo them and take pride in it. 1074

Fear indeed is the basis of the good conduct of the vile; there may be a little of that if they covet something. 1075

The vile are like the tom-tom, since they carry and tell others the secrets they have heard. 1076

The vile will not even wave their moist hand at any others than those who are likely to smash their jaws with clenched fists. 1077

Note :—moist hand=moist due to eating food with the hand; not even wave=for fear of giving away even the few particles of food clinging to the hand.

Perfect men will respond to mere narration (of one's misery); the vile will respond only if they are crushed like the sugarcane. 1078

If the vile see other people dress and dine well, they are capable of seeing evil in them. 1079

The vile are capable of selling themselves in a hurry to the enemy if danger threatens them; what else are they capable of? 1080

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PART III
BLISS

Rev. H. A. Popley in his note to this Part writes: "This last book deals with 'passion'; the passionate love of youth and maid, man and wife, and its joys and pains, both physical and spiritual. Says Dr. Pope: 'These chapters are worthy of Theocritus'. It may be called the Tamil *Song of Solomon*. There are here no vulgarity nor salacious details though there is frankness and charm. Chapters 109 to 115 deal with the passion of a youth and maid before their marriage, or as it is called the Gan dharva form of marriage, in which the two agree to go off into the jungle and live together without any ceremony. Chapters 116 to 133 treat of the life of husband and wife, including the pain of separation, the value of coyness and the pangs of jealousy. As Dr. Pope says: 'It is an Eastern romance not fully told but indicated in a number of beautiful verses, which leave much to the imagination of the reader'-"

A great many of the chapters are either soliloquies by one or both of the lovers or dialogues between the hero or heroine and the confidant or confidante respectively. There are only a few verses of direct dialogue between the lovers.

In the opinion of many scholars, this drama—for this part is a drama — is the eternal drama of man and his

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Maker in whom he aspires to merge. To students of 'Tirukkovaiyar', the great spiritual lovedrama by St. Manickavasagar, this interpretation will appeal as the most apt one. Of 'Thirukkovaiyar' it has been said:

'Behold the Vedas', say holy Brahmins,
'See root of Aagamaas' say the yogins;
But lovers say, 'it is grammar of love'
'Tis Logic', say logicians anyhow;
'Literature it is', say Pundit class,
If one mentions Thirukkovai, the lovely lass."

This may be said equally of this part of the Tirukkural.

The actors in this drama are the Lover and his Beloved, assisted by their respective bosom companions, the confidant and the confidante. The scheme of the drama follows the age-old conventions laid down by the grammarians of Tamil Literature for works with love as the theme.

To help the reader to follow the drama, the characters who speak the lines have been indicated with the following symbols:— 'He' or 'Him' or 'Hero' for lover, 'She' or 'Her' or 'Heroine' for beloved, 'Pal' for confidant and 'L. I. W' (lady-in waiting) for confidante. Moreover, the situations in which the words are spoken have also been given. Both these elucidations are based on the commentary of Parimelazagar.

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(He *to himself on seeing her for the first time*) Is she a Nymph? or rare kind of peacock? or woman with heavy earrings? Sore perplexed is my heart. 1081

(He, *now clear that she is a human maid, describes the suffering caused by her look.*) A maid of this beauty returning stare for stare seems as if an attacking nymph has brought an army as well with her. 1082

(Same) I did not know (by sight) in the past what is called Death; I have known it now. Death has all the feminine graces and large belligerent eyes. 1083

(Same) The eyes of this simple maid with all the feminine graces are contrary (to her nature) on account of their appearance of readiness to devour the lives of those who look on them. 1084

(Same) Is it Death or eye or fawn? This simple maiden's gaze has the qualities of all the three. 1085

(Same) Her eyes would not cause this trepidation in me if her (arched) eyebrows would without arching hide the eyes. 1086

(He, *about the distress caused by her breasts*) The mantle over the unsagging breasts of this maiden resembles the band over the eyes of a rutting elephant. 1087

(He, *about the distress caused by her beautiful forehead*) Alas, my strength, which even foes who have not met me on the battle-field dread, has succumbed to the shining forehead of this maiden! 1088

(He, *about the distress caused by her jewellery*) Of what use is this incongruent bedecking (with jewels) to her who has a startled look like a fawn and shyness as well? 1089

(He, *on divining her favourable disposition*) Except in persons who have taken it, the heated wine does not, like love, cause delight in people who merely look at it. 1090

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(He *learns by her looks what is in her mind*) Of two kinds are the looks of her collyrium-painted eyes; one kind of look is a look which causes love-sickness; the other is medicine for that sickness. 1091

(Same) The brief furtive glances of her eyes are not merely half of love's play, but very much more. 1092

(*What* He *learnt from her looks and shyness*) She stole a look at me, and having looked hung her head; that was the water with which she fed (the seedling of) our attachment. 1093

(*What* He *learnt from her shyness and pleasure*) When I look at her she looks at the ground; when I don't look at her she looks at me and smiles softly. 1094

(Same) Short of directly looking at me, she steals sidelong glances as if she was screwing up her eyes, and smiles. 1095

He *to himself when he was bidden by the L. I. W. to leave the place*) Though they speak (harshly) like strangers, the words of those without dislike in the heart can soon be distinguished. 1096

(Same) Seemingly harsh words and looks like displeased people are signs of friends who pretend to have no attachment for us. 1097

(He, *on noticing that she is pleased with him*) When I look (pleadingly) at her, the relenting one smiles softly; there is a message of hope in the smile of the willowy maiden. 1098

Musings of L. I. W. *who guesses the meeting which had taken place between the hero and the heroine*) Casting indifferent glances at each other like utter strangers can be found only among lovers. 1099

(Same) Oral protestations are of no use whatsoever when pair of eyes with pair agree in (loving) looks. 1100

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(He *to himself at the end of natural union*) All the five senses,–seeing, hearing, tasting, smelling, and touching–can be experienced at the same time in this maiden with the shining bangles. (see Notes) 1101

(He *to himself on meeting her again at the same place*) Medicine for an illness is usually something else, but this bejewelled maiden is herself medicine for the illness caused by her. 1102

(He *to Pal who protests against his becoming a slave to sensual pleasures*) Is the Land [of Nod] of Lord Vishnu of lotus-like eyes sweeter than slumber in the arms of one's beloved? 1103

(He *at the end of the meeting with her arranged by his pal*) Where did this maiden get this fire which scorches when one moves away from it and cools when one goes near it? 1104

(He *at the end of the meeting with her arranged by the L. I. W.*) The arms of this maiden with flower-decked tresses are like those and those very things desired for at any moment. 1105

(Same) These arms of this maiden are verily made of ambrosia, as my life revives by their touch every time I come into contact with them. 1106

(He *to L. I. W. who urges him to marry the heroine and lead a householder's life*) Ah! The embrace of this maiden of wheaten complexion is like the pleasure of dining in one's own home after duly sharing one's wealth with others. 1107

(He *to L I W. who recommends marriage saying that only uninterrupted embrace is sweet to a person who loves like him*) True, sweet indeed would be the close embrace which is not cleft by even a current of air to two persons in love (but we are not two, we are one). 1108

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(He *to L. I. W. who urges marriage, since one need not then make love stealthily and can have uninterrupted union*) Sulking, cajoling and embracing,–are not these the benefits gained by those who are united in wedlock? (We do not wish for that kind of life.) 1109

(He *to himself when he departs, after the rendezvous, taking his beloved with him*) Just as the more one learns the more one realises one's ignorance, the more I move closely with this maiden bedecked with ornaments of red gold the more I realise my passion for her. 1110

Secret Courtship **112. EXTOLLING HER LOVELINESS** **Tirukkural**

(He *to himself at the end of natural union*) May you live long, anichcha flower! You are of delicate nature indeed; (but) of far more delicate nature than you is she whom I adore. 1111

(He *to himself at a second meeting*) Oh my heart, when you see a flower, you deludedly imagine that this maiden's eyes resemble a flower, which [however] is open to the gaze of many. 1112

(He *describing the characteristics of the heroine to the pal who brought them together*) To my maiden with arms [smooth and shapely] like the bamboo, the tender leaf is her complexion, pearls her smile, fragrance her odour and lances her collyrium-laden eyes. 1113

(He *on arriving at the rendezvous arranged by his pal*) If it can but see, the blue lotus will hang its head and stare at the ground, feeling that it cannot equal the eyes of this jewelled maiden. 1114

(He *to himself, at day-rendezvous, on seeing the flowers worn by her*) She has worn the 'anichcha' flowers without removing the stalks; no auspicious drum will roll any longer acclaiming her slender waist. (The waist would break under the weight of the stalks). 1115

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(He *on seeing the moon during night-rendezvous*) The stars have in puzzlement strayed from their positions unable to distinguish between the moon and this maiden's face. 1116

(Same) Has this maiden's face any blemish like the moon which shines only when its waned area fills up (with light)? 1117

(Same) Long live you, oh moon! You too may have my love if you can shine like the face of this maiden. 1118

(Same) Oh moon! If you would like to resemble the face of this maiden with flower-like eyes, do not appear in the presence of many. 1119

(He, *pointing out its impracticability, expresses his refusal to L. I. W. who asked him to take the heroine with him*) The 'anichcha' flowers and swan's down are thorny berries to this maiden's feet. 1120

Tirukkural 113. DECLARING THE [Secret Courtship INTENSITY OF THEIR LOVE

(He, *expressing his pleasure at the end of natural union*) Like milk mixed with honey is the moisture on the pearly white teeth of this maiden of soft speech. 1121

(He, *reassuring his beloved when she feared that he may leave her*) The ties between this maiden and me are like the ties between the body and the soul. 1122

(He, *when the heroine was leaving him at the end of a further rendezvous*) Oh reflection in the pupil of my eye! go away; for there is no room there for (you and) this maiden with the beautiful forehead whom I love. 1123

(He *to himself while departing after day-rendezvous*) (When I am in her company) this maiden decked with choice jewellery is like living (in the body) to the soul; when I leave her it is like death to it. 1124

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Coming again, after being obliged to stay away for some time on account of gossip, He *to L. I. W. who asked*: "*Will you remember my mistress?*") How can I recollect the qualities of this maiden with bright battling eyes unless I forget them? But I know no forgetting. 1125

(She, *during forced separation, to herself in the hearing of the L. I. W., fearing that L. I. W. may speak disparagingly of her lover*) My lover will never depart from within my eyes; even if I wink them he will not suffer thereby; (invisibly) subtile is he. 1126

(Same) As my lover dwells in my eyes, I do not paint them lest he should disappear for that period. 1127

(Same) As my lover dwells in my heart, I fear to eat any hot food lest he should be scalded thereby. 1128

(She *to L. I. W. who, in order to console the heroine, spoke disparagingly of her lover when, after fixing the wedding date, he left to earn the money for the expenses*) (I do not wink as) I know that my lover will disappear from my pupils if I wink; nevertheless, this hamlet slanders him as heartless. 1129

(Same) My lover ever dwells happily in my heart; but this hamlet says that he is heartless and lives apart from me. 1130

Secret Courtship

114. SHEDDING SENSE OF SHAME

Tirukkural

(He, *who has been denied any further tryst with his beloved*) To thwarted love-sick swains there is no other [source of] strength than the 'madal', (which serves as) an anodyne.

(Madal=It was a social convention in ancient Tamilnadu that a thwarted lover will try to embarrass the reluctant parents of his beloved by riding up to their door on the spiky stalk of a palm. frond, called 'Madal' in Tamil, in an almost nude state, holding aloft a placard with the figure, name and address of his beloved and his own name.) 1131

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(He, *to L. I. W. who tries to dissuade him, saying*; "*Riding the 'madal' is not possible for you who have a sense of shame.*") My desparate body and soul would fain ride the 'madal', abandoning shame. 1132

(He *to L. I. W. who said*: "*Moreover, you are a chivalrous person.*") In the past, I too had chivalry and a sense of shame; today I have only this 'madal' which those thwarted in love ride. 1133

(He *to L I. W. who said that chivalry and a sense of shame form a raft to survive in the flood of love.*) The fierce torrent of love has swept away the raft of chivalry and sense of shame. 1134

(He, *to L. I. W., who asked*: "*Where on earth did you get this frustration and this idea of the 'madal'?*") It is she with the array of slender bangles who has given me this tormenting twilight misery and its redress, – the 'madal'. 1135

(He, *to L. I. W. who said*: "*The hour for rtding the 'madal' is past today.*") On account of this simple maiden, my eyes never close in sleep; so, at midnight too, I keep thinking of riding the 'madal'. 1136

(He, *to L. I. W. who said that men ought to have more self-control than women*) Nothing indeed is superior to women, who, though tossed about in a very sea of love, never think of riding the 'madal'. 1137

(She, *to herself when love overflowed the bunds of restraint*) Love has stepped across the barriers of secrecy and has come out into the open without regard for my mental discipline or my deservingness for pity. 1138

(Same) My passion, thinking that everyone does not yet know about it, now struts about the neighbourhood in a bemused state. 1139

(She *to L. I. W. who, though she has already informed the heroine's foster-mother about the state of affairs, laughs at the*

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heroine and enquires: ***"Tell me what should be my course of action now?"*** Stupid people laugh to my face, for they have not suffered what I have suffered. 1140

Tirukkural 115. INFORMING EACH OTHER ABOUT THE RUMOURS [Secret Courtship

(He, ***who came the day after the one on which, due to misleading signals, the heroine had come to meet him, to L. I. W. who informed him about the rumours and urged marriage*****)** My dear life survives on account of the rumours; fortunately not many know this. 1141

(Same) Not aware that this maiden with lotus-like eyes was unattainable by me, these village rumour-mongers have made a gift of her to me. 1142

(Same) These rumours rising from the villagers' knowledge of our trysts suit me. I feel as happy as if I have gained a meeting with her, though, in fact, I have not. 1143

(Same) My love thrives on these rumours; otherwise it would droop, losing its ardour. 1144

(Same) The more tipsy one becomes the more desirable becomes drinking; similarly the more my love becomes public the more pleasing it is to me. 1145

(Unable to meet her lover due to hindrances and misleading signals, the **Heroine,** ***under the pretext of speaking to the L. I. W., mentions the rumours and urges marriage on the lover who is within hearing of where she is confined.)*** I met my lover only once; but these rumours have spread all over the world like the eclipse of the moon. 1146

(She ***to L. I. W. who was saying to the heroine in a loud voice, within the hearing of the lover who was standing outside, that she must restrain herself in view of the rumours and her mother's rebukes.)*** With these village rumours as manure and my mother's harsh words as water, this (love–) sickness has grown apace. 1147

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(Same) For people to think that they can put out this love by these rumours is like thinking that one can put out a fire with oil. 1148

(*Unable to bear separation after the date of wedding had been fixed, she, learning that her lover has come and is within hearing, says to L. I. W. who recommended self-control*) Why should I feel ashamed of these rumours when he who asked me to shed fears of desertion has himself, to the disgust of many, deserted me? 1149

(L. I. W.–*the lover being within hearing - to heroine, so that he may become agreeable to elopement on hearing about the rumours*) This village has started these rumours which we badly needed; now our lover will agree to elopement if we suggest it. 1150

Wedded Love 116. Pangs of Separation Tirukkural

(L. I. W., *who identifies herself with the heroine, to Him who said: "I shall go and return very soon"*) If it is about not going away, tell me; if it is about your quick return, tell it to those who would be alive then. 1151

(She *to L. I. W. on learning of the impending departure of her lover from hints dropped by him*) (Then, when he came courting me,) his glances were pleasing; (now) his embrace causes fear since it forebodes his departure. 1152

(Same) As separation occurs sometimes even in the case of understanding persons, faith (in him) is difficult (for me). 1153

(Same) If he who caressed and said: "don't fear" now deserts, is it the fault of those who believed his assuring words? 1154

(Same) If you would prevent (my death), prevent the departure of its master; if he departs, reunion is impossible for me. 1155

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(She *to L. I. W. who brought the message of the lover about his leaving her)* If he is hard-hearted enough to announce his departure, the hope that he will honour me again with his love is vain. 1156

(Same) Won't my bangles slipping down the wrist of my forearm inform me of my Lord relinquishing me? (Is it necessary for you to do so?) 1157

(Same) It is distressing to live in a (strange) town where one has no companions; more distressing is the departure of one's dear lover. 1158

(She *to L. I. W. who advised her to bear up, saying that passion like fire can hurt only that place where it is*) Besides burning on touching it, can fire, like the ailment called love, burn if one goes away from it? 1159

(She *to L. I. W. who said: "Many other women bear separation bravely; you don't do so."*) True, there are many who agree to a separation, put up with the separation disregarding the distress and continue to live. (I am not like them.) 1160

Tirukkural **117. PINING AWAY** **Wedded Love**

(She *to L. I. W. who said: "It is not becoming to your modesty to exhibit your passion."*) I am trying to hide this love-sickness, but it wells up like the spring-hole when people bale it out. 1161

(She *to L. I. W. who said: "You should either hide your passion or send a messenger to him."*) I can neither hide this (love-) sickness nor tell him who caused the sickness, for that very idea causes (me) shame. 1162

(Same) Passion and shame with my life as the porter's cross-pole swing within my body which can no longer endure them. 1163

(She, *to L. I. W. who said that heroines will not fall into a sea of passion, and that, even if they did so, they will safely*

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swim across with the aid of a suitable float.) (For me) there is the sea of passion only; there is no secure float to swim across it. 1164

(She *to L. I. W., annoyed with her for not sending a messenger*) Those who can bring so much misery in friendship, how will they turn out in enmity? 1165

(She *to L. I. W. who said that those who gained pleasure from love will also get pain therefrom*) (When union gives bliss, that) bliss is like the very sea; but when passion tortures one, the pain is greater than the sea. 1166

(She *to L. I. W. who said that one should swim across the sea of passion with self-restraint as a float*) I have swum about in the cruel sea of passion and cannot find the shore; even at midnight I am all by myself. 1167

(She *lamenting the cruelty of the night*) This night is merciful indeed: it has made everyone go to sleep; it has no companion except me. 1168

(Same) The nights which now-a-days take so long to pass are more cruel than my cruel lover. 1169

(She *to L. I. W. who told her that she should not weep as her eyes lose their great beauty*) My eyes would not thus swim helplessly in its flood of tears if they too, like my mind, could follow my lover to where he is. 1170

Wedded Love 118. EYES LANGUISHING THROUGH EAGER WATCHING Tirukkural

(She *to L. I. W. who said: "Your eyes have lost their beauty through weeping; you should control yourself.")* Is it not through these eyes showing my lover to me that I suffer this unremitting illness? Why do they weep now? 1171

(Same) These collyrium-painted eyes which looked on (my lover that day) without inquiring (into the consequences), why do they now suffer torture without realising (their fault)? 1172

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(Same) These were the eyes which rushed to see (my lover that day); today they themselves weep. This is laughable. 1173

(Same) After bringing upon me this unbearable interminable malady, these collyrium-painted eyes have so dried up that they can no longer weep. 1174

(Same) My eyes which caused this love-sickness which the sea cannot match, now suffer torment without closing in sleep. 1175

(Same) Oh, it is delightful indeed that these eyes which caused this disease in me have themselves come to this state. 1176

(Same) Let these eyes which longingly and meltingly looked unceasingly at my lover (that day) suffer and suffer (today) and become bereft of tears in them. 1177

(She *to L. I. W. who said: "Your lover has not left, he is here; you should bear up till you see him."*) Well, perhaps he, who made love (with his lips only) without love (in his heart), is here; but my eyes will not be satisfied unless they see him. 1178

(She *to L. I. W. who said: "You should compose yourself, and your eyes should close in sleep."* If he does not come, they will not sleep; and, even if he comes, they will not sleep (for fear of his going away): in either case, the eyes undergo unendurable suffering. 1179

(She *to L. I. W. who said: "Who should hide the cruelty of your husband so that the hamlet may not speak ill of him!"*) It is not difficult for the village folk to divine secrets in the hearts of people like me with eyes like loudly-proclaiming drums. 1180

Tirukkural 119. AFFLICTED BY PALLOR Wedded Love

(She, *who had previously consented to his departure, speaking to herself when she became pallid unable to bear the separation*)

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To whom shall I, who agreed to my lover leaving me, now tell my pallid condition? 1181

(She *to L. I. W. who was worried that the heroine may not bear the separation.*) This pallor creeps all over my body due to the conceit that he (my lover) has created it. 1182

(She *to L. I. W. who said: "You should bear the separation so that your beauty and modesty may not suffer."*) He took away my beauty and modesty giving in return this (love-) sickness and this pallor. 1183

(She *L. I. W. who said: "You know very well his assurances and his good characteristics. He will come without delay."*). I keep thinking (of his assurances) and keep speaking of his good characteristics; (still) this pallor (has come upon me); This is trickery indeed! 1184

(She *to L. I. W. who said: "You are not able to bear the separation even though he is quite close by", she relates what used to happen in the past.*) My lover used to depart that way and this pallor used to creep in this way. 1185

(Same) Just as darkness lies in wait for the dimming of the lamp, this pallor used to lie in wait for my husband's embrace to slacken a little. 1186

(Same) Once when I lay in his embrace, I moved aside a little; in that trice this pallor rushed up as if it would engulf me. 1187

(She) *in annoyance at L. I. W. who said: You should not let yourself grow pale like this.")* Except to say, "she has grown pale", there is none to say, "he has deserted her". 1188

(She) If he who persuaded me (to agree to his departure) is (in your opinion) blameless, let my body grow pale and and let me suffer what I have to. 1189

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(She) *to L. I. W. when she started to speak ill of the hero in order to soothe the heroine.)* It is good to get the name of 'wan one' provided people would not blame it on the non-return of him who (once) persuaded me to accede to his pleadings (and take him in my arms). 1190

Wedded Love 120. ONE-SIDED MISERY OF SEPARATION Tirukkural

(She *to L. I. W. who said:* "*He too, even more unable to bear the separation than you, will come soon; you may then enjoy bliss with him.*") Those women who have husbands who return their passion have obtained the seedless fruit called experience of love. 1191

(Same) The caresses which a doting husband showers on his devoted wife are like the sky showering rain on those who live (depending on it). 1192

(Same) The proud confidence that 'we will live happily again' befits only those who are loved by their beloved husbands. 1193

(She *to L. I. W. who said:* "*You will be highly respected by all chaste women as you are a divinely chaste woman who hid her husband's lack of charity lest he should be reviled for it.*") Even those who are respected (by chaste women) are unfortunate wretches tf they are not loved by their beloved husbands. 1194

(She *to L. I, W. who said:* "*Divining his intention, you bore the separation since you had love for him.*") What (happiness) can they whom we love give us when they do not love us? 1195

(Same) One-sided love is painful; but love is sweet when, like loads on a porter's cross-pole, it is equal on both sides. 1196

(Same) Cupid who torments only one person, does he not see the misery caused by my pallor and my heart-ache? 1197

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(She, *when no messenger came from her husband*) There are no greater hard-hearted persons than women who continue to live in the world without ever receiving a sweet word from those loved by them. 1198

(Same) Even if my lover has no love for me, it is sweet to the ear to receive some word about him. 1199

(She, *who thought of sending a messenger when no messenger came from her husband*) Oh my heart, who would fain tell your misery to the unresponsive one, you had better try to dry up the sea instead! 1200

Tirukkural 121. DESOLATE WITH RECOLLECTIONS — Wedded Love

(He *to pal who was going as a messenger*) Love is sweeter than liquor as it gives great unending delight even on thinking of it. 1201

(Same) Love is nothing but sweet in any circumstance, for on thinking of one's beloved (during separation), that (sorrow) which (usually) comes (of such separation) ceases to be. 1202

(She *grieving from thinking of her lover, to L. I. W.*) Perhaps (my lover) felt inclined to think (of me) but did not think (of me), for a sneeze seemed to come up but has aborted. 1203

(Same) He is for ever and ever in my heart. Am I also in his heart? 1204

(Same) He who has barred me from his heart, should he not feel ashamed to walk always into my heart? 1205

(She *to L. I. W. who said*: "*You kill yourself reminiscing on the bliss of the days you lay in his embrace. You should forget that.*") I keep alive by thinking of the days I was with him. How will I live otherwise? 1206

(Same) I am not aware of (ever) forgetting (that bliss);

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In spite of my keeping thinking of it, my heart is seared (by this separation). If I forget, how will I be (alive)? 1207

(She *to L. I. W. who said*: "*On learning about your misery, your husband will come and give you happiness.*") My lover will never get angry however much I think of him! Is not the kindness he does me an extraordinary one? 1208

(She, *who is suffering on account of absence of any messenger from her husband, to L.I.W. who insisted on her being patient.*) My dear life ebbs away thinking much about the lack of tenderness in him who, (in days of yore,) used to say that we (two) were not separate entities. 1209

(*Words spoken out of extreme love-lorn misery by the* heroine *who submitted to the importunities of the L. I. W.*) May you live long, oh moon!, Won't you set so that I may (sleep and) see with my eyes (in my dreams) him who went away without leaving (my heart). 1210

Wedded Love **122. RELATING HER DREAMS** **Tirukkural**

(She *to L. I. W. on dreaming of a messenger from her husband*) How shall I entertain the dream which has come bearing a message from my husband? 1211

(*Intending to send a message in her dreams to her husband,* She *to L. I. W*) If, at my entreaty, my collyrium-painted carp-like eyes would close in sleep, I shall (see) my husband and tell [him] the truth about my survival. 1212

(She *assuring the L. I. W. who worried herself fearing that the heroine may not bear the misery of separation*). My life survives by seeing in my dreams him who will not come and caress me in my waking hours. 1213

(Same) Since my dreams seek out and deliver to me him who will not come and caress me in my waking hours, I find pleasure in my dreams. 1214

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(Same) Formerly, seeing him in my walking hours was sweet then and there; today in the dream too it is sweet at very sight of him. 1215

(Same) If there is no such thing as the (wretched) thing called waking hours, perhaps, my lover in my dreams would not ever leave (me) 1216

(She *not seeing her lover on waking up, speaks inconsolably, thinking of the meeting in the dream.*) My lover who would not come in the waking hours to caress me, why does he torment me in my dreams? 1217

(She *protesting to L. I. W. who spoke disparaginly of the lover in order to console the heroine.*) He becomes a lover in my arms while I am asleep; but when I wake up, he hurriedly becomes a dweller in my heart. 1218

(Same) Those, who blame my lover when he does not come to me in their waking hours are people who do not see any lovers (as they have none) in their dreams. 1219

(Same) Those (women) of this village who, from the evidence of their waking hours, say that he has deserted me, have they not seen him (unfailingly coming) in my dreams? 1220

Tirukkural 123. LAMENTING ADVENT OF TWILIGHT Wedded Love

Note:— Twilight=the word in the original is 'maalai'. The day, in Tamil horometry, is divided into six parts,–maalai (fore-night), yaamum (midnight), vaikarai (early hours of morning), vidiyal (forenoon), nanpakal (mid-day) yerpaadu (afternoon). Hence 'maalai' has been translated as 'twilight' and sometimes as 'evening'.

(She, *annoyed with the twilight*) Long live you, Oh twilight! you are not twilight but a lance which devours the life of wedded women. 1221

(She, *blaming her helplessness on the evening*) Oh bewildered twilight! your eyes too have lost their lustre! Is your lover too hard-hearted like mine? 1222

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(She, *to L.I.W. who advised composure*) This twilight, which used to come before me in the past trembling and pale, now comes apace increasing my misery and my disgust with life. 1223

(Same) In the absence of my lover, the twilight comes striding like a heartless executioner on the scaffold. 1224

(Same) What service have I done to the morning and what disservice to the evening? 1225

(She *to L. I. W. who asked: "How did you, who are like this today, consent that day to his departure?"*) When my husband had not left me, I had no experience of the misery which the twilight causes. 1226

(She *to L. I. W. who asked: "What is the reason for your becoming like this at twilight"?*) This malady forms as a bud in the morning, develops into a flower all day long, and blossoms at twilight. 1227

(Same) The cowherd's flute has now become the harbinger as well as the deadly weapon of twilight which scorches like a fire. 1228

(Same) Next time, when the twilight comes making the senses of even onlookers reel, this entire village will be thrown into turmoil and will experience bereavement. (for I shall be dead) 1229

(Same) My life, which has not departed so far, will depart in this confounded twilight, thinking of him whose nature has become money-minded. 1230

Wedded love

124. WASTING AWAY OF BODILY BEAUTY

Tirukkural

(L. I. W. *to the heroine who has changed in appearance on account of inability to bear the separation*) Thinking of him who has left for far off lands leaving us this misery, (your) eyes (having lost their lustre) are (now) ashamed to look at the fragrant flowers. 1231

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(Same) Your pallid eyes streaming with tears seem to proclaim the inconsiderateness of him who is loved us. 1232

(Same) Your arms which swelled with pride on your wedding day now seem (by their wasted appearance) to proclaim plainly his desertion. 1233

(Same) Your arms which had already lost their former (natural) loveliness through their lover deserting them, have (now in addition) lost their size so much that the golden bangles have slid down them. 1234

(Same) Your arms with dangling bangles and faded loveliness of yore proclaim the cruelty of your cruel lord. 1235

(She *to L. I. W. who spoke disparagingly of the lover in order to console her*) I feel hurt unable to bear your calling him cruel on the score of my arms wasting away and my bangles slipping down. 1236

(She *to her heart, unable to bear disparaging words about her lover)* Oh my heart! would you like to gain kudos by going to (him whom she here calls) the cruel one and telling him the hubbub which my wasted arms raise? 1237

(He, *on his way back, reminiscing on what happened once before*) When I, once upon a time, gently loosened my tightly embracing arms, my bangled foolish sweetheart's forehead blanched. 1238

(Same) When a gentle breeze sneaked into our close embrace, her large foolish tear-filled eyes paled [with fear]. 1239

(Same) Seeing how much better the forehead did, the pallor of the eyes felt ashamed of itself. 1240

Tirukkural 125. CONVERSING WITH THE HEART — Wedded Love

(She, *not finding any messenger from her husband*) Oh my heart! will you not think of some remedy to get rid of this incurable malady, and tell me? 1241

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(She, *due to great eagerness to see her lover*) May you live long, my heart! It is foolishness (on your part) to suffer when he has no love (for us). 1242

(Same) Oh my heart! Why do you grieve staying here? There is no thought of pity (for us) in him who caused this grievous malady. 1243

(Same) Oh my heart! (if you go to him,) take along with you these eyes also; otherwise, they will devour me, clamouring to see him. 1244

(Same) Oh my heart! is it possible for us to renounce him, who does not reciprocate our love, as someone who dislikes us? 1245

(She *to her heart which, thinking of the cruelty of the lover, is unwilling to go with her to him*) Oh my heart! if you meet my lover who can always appease me by his love-making, you will not even pretend to be angry with him before you yield to him; why do you now indulge in false anger? 1246

(She *who gives up the journey as shame stands in the way*) Oh my heart! either give up love or give up shame. For my part, I cannot endure both of them together. 1247

(Same) Oh my heart! you are a fool to go yearningly after him, who parted from us, (to tell him our plight) as you think that it is because he does not know our plight that he does not take pity (on us) and return to make love (to us).

Note:— This translation is according to Parimelazagar. According to the text only, this will read: 'Oh my foolish heart, pining away because he would not take pity (on us) and give us (his love), you go yearning after him who has parted from us. 1248

(Same) Oh my heart! while your lover is within you, whom are you going in search of? 1249

(She *suggests to her heart that they should forget him*) Since we have him, who has left us never to return, still in our hearts, we will further lose our (inner) beauty (i. e., self-restraint in addition to our already lost outer beauty). 1250

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RESTRAINT

(She *to L. I. W. who said* : "*You should bear up so that you do not lose your modesty and self-restraint.*") The battering ram called passion smashes the door called self-restaint which is shot with the bolt called modesty. 1251

(She *to L. I. W. who said that passion which is born in the heart can be controlled by the heart*) Heartless is this thing called passion; it exercises sway over my heart even at midnight. 1252

(She *to L. I. W. who said that women's passion should be hidden*) I would fain hide my passion; but it bursts forth like a sneeze without my knowledge. 1253

(Same) I thought I had self-restraint, but my passion, brushing aside any secrecy, has burst into the open. 1254

(She *to L. I. W. who said*: "*We too should forget him who has forgotten us.*") The noble characteristic which will not allow a person to) go after some one who has deserted (her) is not something which those who are beset by passion understand! 1255

(Same) Since it makes me go after him who deserted me, what kind of a thing is this passion which has beset me? Very considerate of it indeed! 1256

(She, *who, due to loss of self-restraint, became reconciled with the lover who returned from the arms of a strange woman to L. I. W. who asked*: "*How is it that you are not angry with him?*") When he whom we love comes and satisfies our desire with his love-making, we do not know anything called shame. 1257

(Same) Are not the soft words of this trickster of many wiles the weapon which destroys our feminine defences? 1258

(Same) I went determined to sulk, but, finding my heart going over to him, I embraced him. 1259

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(Same) Is it possible for us women with (melting) hearts like fat dropped in a fire to continue to sulk when he embraces us? 1260

Tirukkural

127. MUTUAL LONGING TO MEET AGAIN

Wedded Love

(She, *out of eager desire to meet him again*) My eyes have lost their lustre and have become weak (watching for his coming); my fingers are worn out (going over the markings on the wall) keeping tally of the days that have passed since his departure. 1261

(She *to L. I. W. who said: "You should not think of him always, since it only increases your repining; you should forget him a little."*) Oh friend with glittering jewels! if I forget him on this day (when I am dying), my beauty will forsake me and my bangles will slip down my arms (in the next life as well). 1262

(Same) I yet live because I yearn for the return of him who, yearning for victory over enemies, (spurned my company and) went away with zeal for company. 1263

(Same) My withered heart puts forth leaves and buds on thinking that he who deserted me will return with renewed love. 1264

(She *to L. I. W. who informed her of the return of her lover and said: "Cease growing pale with grief."*) Let my eyes but feast on my husband to their satiety; after seeing him, the pallor of my delicate arms will automatically disappear. 1265

(Same) Let my husband return for only one day; I shall drink him in (with all my five senses) to the ruin of the whole of this tormenting disease. 1266

(Same) When my mate as dear as my eyes comes, shall I sulk, or embrace him or do both? 1267

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(He, *who had left for war when danger threatened his king, saying to himself when the war became prolonged*). May our king engage in action and win that I may rejoin my wife and serve a feast to the twilight. 1268

(Same) A day will pass like seven days to those who pine away, keeping in mind the day of return of those who went away to far off lands. (Therefore I must return quickly.) 1269

(Same) When my beloved had died of a broken heart, what does it matter if she can get me back or has got me back or has me actually in her embrace? 1270

Wedded Love 128. REVEALING THEIR MINDS **Tirukkural**

(He *to heroine when he found out from her cues that she feared that there is something behind this, when he, out of welling desire, praised her on several days, saying that her beauty had a freshness every day*) Even if you hide it, your collyrium-painted eyes, getting out of hand, have something to tell me. 1271

(He *to L. I. W: when the heroine would not tell out of bashfulness*) The silliness so profuse in womenkind is excessive in this naive woman with eye-filling beauty and arms [smooth and shapely] like the bamboo. 1272

(Same) Like the string which is visible inside the strung crystal beads, there is a cue in the bloom (caused by union with me) in this woman. 1273

(Same) Like the fragrance (latent) in the swelled-up bud, there is a cue in the near-blossoming smile of this naive woman. 1274

(Same) There is a misery-dispelling remedy (in your hands) for the suppression (due to imagining what I did

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not mean) of a cue by the heavily-bangled one. (see Notes) 1275

(She, *who has understood the design of her lover, to L. I. W. who attempted to dispel her suspicions*) His fussy delectable love-making only enhances my sufferings through his desertion and reminds me of his lack of love. 1276

(Same) My armlets have come to know earlier than I the (mental) desertion (even while with me in the body) by our chieftain of the cool haven. 1277

(Same) Only yesterday my lover left me (i. e., decided in his mind to leave me), but it is seven days since I became pallid in the body. 1278

(L. I. W. *who has understood the mind of the heroine, to the hero*) What she meant by looking at her bangles and soft arms, and at her feet was this,–she desires to accompany you (see V. 1275). 1279

(He *conveying to the L. I. W. his intention not to go away*) They (the wise men) say that women declaring their love-sickness through their eyes (and not through their lips even to the L.I.W.) and pleading [silently], (not with their husbands but with their feet, with the intention of accompanying their husbands in their minds) has added more femininity to their usual femininity. 1280

Tirukkural 129. EAGER TO FLY INTO EACH OTHER'S ARMS Wedded Love

(She *to L. I. W. who asked* : *"What is the reason for your not getting angry with him who intends to leave you."*) Wine has not got in it but passion has in it the power to please by mere thought and to enrapure by mere sight. 1281

(Same) When (a wave of) passion as high as a palm tree has come (over a person), she should not sulk even the least whit. 1282

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(Same) Even though my husband does what he pleases, my eyes refuse to rest without seeing him. 1283

(Same) My friend! I intended to sulk, but my heart, forgetting it, went after union with him. 1284

(Same) Like the eye which does not see the eye-pencil when I paint (my eyes with it), I do not see my husband's faults when I see him. 1285

(Same) When I see him, I do not see his faults; when I do not see him, I see nothing but his faults. 1286

(Same) Like jumping into a (rushing) flood in spite of knowing that it will drag one along, what is the use of sulking knowing that it will fail? 1287

L. I. W., who understands the heroine's longing for union, to him) Oh Deceitful One! like wine to him who revels in it though it does him degrading harm, your chest is (to us). 1288

(He *to himself when faced with unappeasable sulks*) More delicate than a flower is love; there are few who can seize the opportune moment. 1289

(Same) (Once long ago,) she sulked with her eyes, but being more eager for embrace than I was, she slid into my arms. 1290

Wedded Love **130. QUARRELLING WITH THE HEART** Tirukkural

(She *to her heart, which did not think of sulking even when her husband was in the wrong*) Even though you see his heart side with him, how is it, oh my heart, that you do not side with me? 1291

(Same) Even after having discovered that he has no love for us, you go to him confident that he will not be annoyed. 1292

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(Same) Oh my heart! is it because there are no friends to the ruined ones that you (instead of staying with me) go to him as you have always wanted to? 1293

(Same) Oh my heart! who will any longer take counsel with you on such matters, since you do not intend to sulk (to a reasonable extent) before enjoying (his company)? 1294

(She *in hearing of L. I. W. who was going as a mediator*) This heart of mine is unceasingly miserable; when it has not got its lover with it, it is filled with forebodings; when it has got him with it, it is still filled with forebodings (of his departure). 1295

(Same) This heart of mine stays here only to give me gnawing misery when I think of (the cruelties of) my lover in my loneliness. 1296

(Same) In the company of my foolish undignified heart, which cannot forget my lover, I have forgotten even my modesty. 1297

(Same) My heart in love with life thinks only of the good qualities of my lover, considering that it will be degrading to us if we (too) despise him (because he despised us and left us). 1298

(He *to himself when he met with intractable sulks*) Who will be a companion to one in trouble when one's one heart will not be a companion? 1299

(Same) When one's own heart is not on terms of kinship with one, strangers not being on terms of kinship with one is easy (to understand). 1300

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(L. I. W, *who came as a mediator, saying laughingly to the heroine in order to make her agree to mediation*) Do not embrace him; please sulk: let us see for some time the misery he suffers. 1301

L. I. W. *speaking to the heroine in such a manner that she may abandon her sulks and agree to rapprochment*) Sulks are like just the right amount of salt in food; like its excess is to prolong the sulks. 1302

(The heroine *in a pet to the hero who returned from his mistress*) Not to appease and embrace those who are in the sulks is equal to tormenting the already tormented. (Therefore go back to the other woman who is the sulks on accounts of your visiting me.) 1303

(Same) Not to appease those who are in the sulks is like cutting at the roots of an already withering creeper. 1304.

(He *to himself, after coaxing the heroine out of her sulks*) Excess of sulks in those with flower-like eyes is pleasurable to the worthy lover endowed with good qualities. 1305

(Same) Love in absence of serious anger is like an overripe fruit, and love in absence of gentle sulks is like raw stinging fruit. 1306.

(Same) There is a certain amount of misery in the sulks due to doubts as to whether the reunion will last long or not. 1307

(He *annoyed with the heroine for not responding to his efforts to pacify her*) What is the use of my suffering when I have not a beloved who can realise that I suffer? 1308

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(Same) Water is sweet only when it is in the shade; sulks too are sweet only in those who love one. 1309

(Same) Desire indeed is the reason for my heart still trying for union with her who is capable of living apart from me, though the sulks shrivel her. 1310

(She *to him in bed with her after returning from a ceremonial ride)* On Casanova, all women have feasted on you with their eyes; I will not recline on your chest. 1311

(*To L. I. W. who came there after the hero had left,* She *relates what happened in the bedroom.*) I was in the sulks; he sneezed, hoping that I would speak to him saying, "may you live long!" 1312

He *to L. I. W. who, noticing signs of sulks in the heroine, asked him: "What is the reason for this, when you were making love to her?"*) If I happen to wear a chaplet of flowers (not common in these parts), she gets angry, saying: "You wore this to display it before some other woman". 1313

(Same) I told her: "I love you more than any one else." She immediately went into the sulks crying, "more than whom? more than whom?" 1314

(Same) I told her: "I will never leave you in this life"; at once her eyes filled with tears (for fear that I may desert her in other lives). 1315

(Same) "I thought of you", I said; she refused to embrace me and started to sulk saying: "So you had forgotten me sometimes". 1316

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(Same) When I sneezed she said: "God bless you", but she (soon) countered it and wept saying: "Who thought of you now that you sneeze?" 1317

(Same) When I suppressed a sneeze, she wept saying: "Were you trying to hide from me your dear one thinking of you?" 1318

(Same) If I try to cajole and pacify her, she gets angry saying: "Probably, this is the kind of man you are to others too". 1319

(Same) If I keep looking at her in a meditative mood, she gets angry saying: "Thinking of which woman were you looking me all over?" 1320

Tirukkural 133. THE PLEASURES OF THE SULKS — Wedded Love

She *to L. I. W. who, hearing of the heroine sulking without any reason, enquires*: "*Why do you sulk thus?*") Even though he is not in the wrong, the way he makes impassioned love to me provokes sulking. 1321

(She *to L. I. W. who asked*: "*While you are sure to receive the same caresses even without sulking, why do you lose that and suffer like this with the sulks?*") This short-lasting anger which I show by my sulks is well worth it, even though the love-making may flag thereby. 1322

(Same) Is there a land of the gods (which gives happiness) equal to indulging in sulks towards those who blend (with their beloved) like water with the field? 1323

(She *to L I. W. in answer to her query,* "*By what means will the sulks disappear?*") The instrument (submission and

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humble words) to wean my heart from the sulks will automatically appear during the sulks themselves which bring about unrelaxing embrace. 1324

(He *to himself, highly pleased with the union with the heroine after bringing her out of her sulks*) Even though one is blameless, there is some pleasure in being barred from the arms of one's beloved. 1325

(Same) More pleasurable than eating is digesting what has been eaten; more pleasurable to one's passion are the sulks of one's beloved than union with her. 1326

(Same) He who is defeated by the sulks is the victor indeed; that will be seen later from the union. 1327

(Same) Would I ever gain again through her sulks this sweetness from her tight embrace which makes her forehead bead with sweat? 1328

(Same) Let my beloved with shining jewels continue to sulk and let the night prolong so that I might continue to beseech her. 1329

(Same) The sulks are a delight to passion; delight to the sulks it is if one can a close embrace gain. 1330

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NOTES

(The numbers refer to the numbers of the verses)

9. eight attributes = His own master, of pure body, knowledge incarnate, omniscience, by nature free from attatchments, boundless charity (see Notes on this word (at page xxii) in the Introduction to Part I), omnipotence, boundless bliss.

62. seven kinds of births are immobile things like trees, rocks etc., creatures which crawl, creatures which live in water, birds, beasts, men and gods. It is a belief of Hinduism that man goes up or down the above scale in the next life, according to his good or bad deeds.

79. external resources= situation or opportunity, men and means.

87. sacrifice called hospitality=There are five main sacrifices or maha–yagnyas. They are:— brahma yagnya, i. e., studying the Vedas, deva-yagnya, i e., oblations in sacrificial fires, manusha-yagnya, i. e., hospitality to guests, pitru-yagnya, i. e, rites to deceased ancestors, and bootha-yagnya, i. e., animal sacrifices to spirits.

97. merit=this is called in Sanskrit as well as in Tamil 'punyam', a sort of credit entry in the books in heaven for good deeds done on earth.

114. residuum = 'children, good or bad' according to Parimel-azagar; fame or stigma according to some others.

277. crab's eye=the scarlet and black seeds of the Indian liquorice tree. Mr. K. V. Jagannathan, the renowned Tamil scholar and the disciple of the late Dr. U. V. Saminatha Aiyar explained to me that when the Indian liquorice tree is laden with fruit, the red side of the fruit only will be visible, the black tip being hidden in the calyx of the original flower.

501. Over the present translation of verse 501 cut and paste the following :—

cut here

A man should be trusted only after testing his attitude to (appeals by persons pretending to be conspirators against the king to his sense of) righteousness, to (offers of) pelf and pleasures (women) and to fear for his life (due to alleged threats to it by the king). 501

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328. bliss-laden wealth=bliss-laden, because it confers the benefit of living as a deva in heaven for a short time after death before being born again on earth.

567. *for* steely strength *read* striking power

950. the four factors of each of the constituents of the Science of Medicine are :—

(a) the patient :— his paying capacity, obedience to the doctor, ability to express his symptoms and his tolerance of the medicine.

(b) the doctor:— his self-confidence, expert knowledge, experience and integrity.

(c) the medicine:— its polychrest nature, high quality, easy availability and suitability to the particular constitution.

(d) the attendant:— his love, integrity, faithful carrying out of instructions and intelligence.

1101. natural union = a youth and a maid joining in wedlock impelled by nature, without consent of parents, approval of society or ceremony. This form of union was prevalent in Tamilnadu in ancient days till lies and lapses in conduct crept in and elders had to prescribe public rites. A classical example is the natural union of Sakuntala and Dushyanta and its aftermath.

1275. imagining what I did not mean=that I would leave her; cue=that she would accompany me.

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41. lay-ascetic=vaanaprasthan, i. e., a person who lives the life of an ascetic while continuing to remain in the household. The life of man is divided into four grades in Sanatana Dharma (Hinduism), viz., celebate, householder, vaanaprasthan, sanyasin.

129. Keloid, also spelt Cheloid = a fibrous growth usually at the site of a scar. "Cheloids of the Heart .. ... are what they [the Japanese] call the great puffy burns that a few survivors [of the atom bomb] still carry with them". —*Robert Jungk in "Children of the Ashes."*

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of T
transl
says;
perhaps, the wise advice of a human person...? He continues: Mr. Vanmi-
natha Pillai's translation is a close rendering of the original. The prose form resorted to by the translator enables him to bring out clearly and effectively the ideas compressed in Kural couplets. Now that the two-thousandth anniversary of Tiruvalluvar is celebrated all over the world, this is a timely work and greatly to be welcomed" (311)

Dr. B. Natarajan, M.A., savant, economist, and lecturer on 'Porutpal' (Part II of the Tirukkural) in 195- in the Sornambal Endowment Lecture series under the auspices of the University of Madras: "Thiru Pillai has written something which deserves to be read, and a prose whose elegance no fidelity could diminish."

Mr. Avvai Natarajan, M.A., M. Lit., whilom Assistant Professor of Tamil in Thiyagaraja College, Madurai: Mr. Pillai's work indicates that he has penetrated deep into the idea and ideals of Valluvar's "Tirukkural" with a keen insight which is to be rarely found in other works of this nature.

Mr. T. B. Siddalingaiah, M.A., Lecturer in Tamil, Benaras Hindu University, Varanasi: In spite of a number of valuable translations of the Tirukkural,...the present translation may be said to have succeeded in presenting an unpretentious yet remarkably telling picture of the couplets of the Kural. In several places the translator has succeeded in translating technical expressions in a happy manner. 'Alavu' occurring in verses 286–289 has been well translated as 'Discrimination'. This is a technical term used in the Sivagnana-Siddiyar (Supakkam: verses 4 & 5) in the sense of valid knowledge (pramana) which Parimelalagar has gives for this term.

Mr. S. Srininivasan, doyen of the Delhi Tamil Sangam, and literary critic: "I had the privilege of going through the penetrating and analytical interpretation of a great work, the Tirukkural, by a great soul, Mr. Vanmikanathan. This is not just another translation. Kural literature has really become richer by this publication."

Dr. V. I. Subramaniam, M.A., Ph. D. (Ind. U.S.A), Professor and Head of the Department of Linguistics, University of Kerala, Trivandrum: "This fine book of morals has in G. Vanmikanathan a worthy translator. His rendering of some couplets is pleasing, some matter of fact, but none erroneous."

Rev. Fr. Xavier S. Thani Nayagam, Professor of Indian Studies, University of Malaya, Kuala Lumpur: "Mr. G. Vanmikanathan's translation of this great ethical work...and his propogation of this classic through an edition priced to reach all lovers of good literature is a signal service This book deserves study in the interests of self improvement and of individual perfection, as well of the World Community and Fellowship which is the hope of all good men."

Dr. M Varadarasan Head of the Department of Tamil
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Tamil:
is here
Mr.

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